

RAISING FUTURE LEADERS THROUGH KOINONIA CROSS RELATIONSHIPS
AT FRONTIER BAPTIST CHURCH IN FAIRBANKS, ALASKA

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BY
REBEKAH K. KIM

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To all the brothers and sisters on my Koinonia Cross at the thirteen churches worldwide
originating from Berkland Baptist Church since 1981,

To my Lord and Savior Jesus Christ, the Head and the Groom of His church,

And to God, who had our church in His heart before the foundation of the world!

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ABBREVIATIONS

ABC:	Alaska Baptist Convention
ABSK:	Alaska Baptist Student Koinonia
ACE:	Adverse Childhood Experience
BBC:	Berkland Baptist Church
FBC:	Frontier Baptist Church
KC:	Koinonia Cross
PLM:	Pilot Light Ministry
RSS:	Rural Student Services
SBC:	Southern Baptist Convention
UAF:	University of Alaska Fairbanks

ABSTRACT

How do you plant a church in Fairbanks, Alaska, given the reality of the broken lives of its residents? In this thesis-project, we begin with the biblical definition of church and its practice through the model of Koinonia Cross (KC), which is built of intimate, Christ-centered relationships. The inputs from literature and the results of a survey among the University of Alaska Fairbanks students have been considered. In conclusion, KC relationship, which is an intimate relationship that is thoroughly Christ-centered, can be established and flourish in Fairbanks, if the members of a church are convicted by it and are committed to the mission strategy in this thesis-project.

CHAPTER 1

INTRODUCTION: THE CALL TO PLANT A CHURCH IN FAIRBANKS, ALASKA

In October 2015, my husband Rev. Dr. Paul Kim and I attended the National PrayerLink meeting in Anchorage, Alaska. Though the general purpose of PrayerLink is for Southern Baptist Convention leaders to pray, network and share best practices for prayer ministry, this Anchorage meeting centered on redirecting PrayerLink to foster a Great Commission prayer mindset among Southern Baptist churches. In the midst of these discussions and times of prayer, we visited local churches and had several opportunities to engage with Alaska Natives. Over the course of the week, I heard the Macedonian call of God (later confirmed by my husband Paul as well) to plant a new church in Fairbanks, the northernmost metropolitan area in the United States, the largest city in Interior Alaska, and the home of the flagship campus of the University of Alaska. In the middle of March 2016, I led a scouting team of 14 pastoral staff, including two couples who had already committed to lead the planting team. As we surveyed the city over the course of several days, all of us confirmed that the call was from God and the planting team arrived two weeks later, in time to celebrate Easter Sunday together in their new city. On June 19, 2016, just 8 months after we first received the vision for Fairbanks, we celebrated the inaugural service of Frontier Baptist Church (FBC) with a founding team of 7 families (14 adults and 10 children). 230 brothers and sisters from our family of 11 churches around the world attended the inaugural service, along with 70 local supporters from Fairbanks and Anchorage.

Why Fairbanks? Through discussions with pastors and ministry leaders we visited in Anchorage in October 2015, I realized that the majority of ministry in Alaska focused on Anchorage and the southern coastal areas of Alaska, while few went to “the interior” – the central part of the state marked by more extreme conditions (sunlight, darkness, cold, snow, etc.). Moreover, when we met with leaders of Asian churches in Anchorage, we sensed existing tension and territorialism among them and sensitivity to the idea that our church might come to Anchorage. I was reminded of Apostle Paul’s desire to go to Rome and eventually Spain: “And thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else’s foundation, but as it is written, ‘Those who have never been told of him will see, and those who have never heard will understand’” (Romans 15:20-21).¹ I was convicted that we too should go where others had not yet gone. We should go to Fairbanks – the largest city in the interior and the home of the flagship campus of the University of Alaska. After all, Paul and I had founded our first church at the University of California, Berkeley in 1981, 35 years earlier, with a vision for reaching college students with the Gospel and raising leaders for the 21st century. From Fairbanks and the University of Alaska, we could then reach Alaska Native populations across the interior. From my childhood growing up in South Korea, I had heard about the land of the midnight sun. Now we were following God’s call to go to this last frontier at the ends of the earth to bring the Good News of Jesus Christ before his promised return.

In this chapter, I will lay the foundation for our ministry strategy in Fairbanks. Part One will provide a profile of the communities we hope to reach through FBC. Part

¹ All Scripture citations are taken from English Standard Version, 2011, unless otherwise noted.

Two will present some of the problems and challenges facing the founding team. Part Three will consider opportunities through which our ministry might address some of these problems, through utilizing the Koinonia Cross model, which will be discussed in detail in chapter two.

Target Community Profile

A. Demography

According to 2015 United States Census Bureau estimates, Alaska's total population is 733,375, of which almost 14% identify as Alaska Native or American Indian,² compared with only 1.3% of the entire United States population.³ Based on demographic data, it appears that after high school graduation, a significant number of Alaska residents are moving to the mainland (referred to as the "lower 48" by Alaskans).

Under U.S. and Alaskan law, "Alaska Natives" refers to all indigenous peoples of Alaska. The major Alaska native tribes are Yup'ik, Inupiaq, Tlingit-Haida, Alaskan Athabascan, Aleut, and Tsimshian, which have populations of 33,889, 33,360, 26,080, 22,484, 19,282 and 3,755, respectively.⁴ Although "Eskimo" is commonly used in Alaska to refer to all Inuit and Yup'ik people, this name is sometimes considered derogatory

² "2011-2015 American Community Survey 5-Year Estimates" U.S. Census Bureau, accessed July 19, 2016, <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF>.

³ "QuickFacts" U.S. Census Bureau, accessed July 19, 2016, <https://www.census.gov/quickfacts/fact/table/US/RHI325216#viewtop>

⁴ Gabriel J., Petek and David G. Hitchcock. "Alaska: Appropriations, General Obligation, Moral Obligation." S&P Global Ratings, 2016.

because it was said to mean “eater of raw meat.” The people of Canada and Greenland prefer to be called “Inuit,” which means “people.”⁵

Alaska natives became citizens of the United States in 1924 and Alaska’s tribes received federal recognition in 1936. As of May 2016, there are 567 federally recognized native entities (tribes) in the United States, among which 228 tribes are in Alaska,⁶ whereas Massachusetts has only two. The Alaska Native Claims Settlement Act (ANCSA) of 1971 was passed by Congress in order to respond to rising native activism and to the demand of the oil industry. ANCSA smoothed the path for a trans-Alaska pipeline. ANCSA allotted 40 million acres of land, divided among 12 Alaska Native Regional Corporations (a 13th was added in 1975) representing federally recognized Alaska native tribes.⁷ Through ANCSA, Alaska natives and descendants born before the year of 1971 receive shares in the village and regional corporations.

B. Economy

Major industries in Alaska include oil, tourism, fishing, timber, and mining. The oil and gas revenue supplies around 90 percent of the state budget. Mostly due to oil revenue, Alaska does not have any state sales tax or individual income tax. Instead, each Alaskan receives a dividend from the Alaska Permanent Fund Corporation every year. The Alaska tourism industry attracts over 1.1 million visitors every year. Despite these major industries, the state is dealing with multi-billion dollar deficits amid low oil prices

⁵ “Inuit or Eskimo: Which name to use?” Lawrence Becker, last modified July 1, 2011, accessed July 28, 2016, <https://www.uaf.edu/anlc/resources/inuit-eskimo/>.

⁶ “The Federal Register by the Bureau of Indian Affairs,” U.S. Department of Interior, accessed May 4, 2016, http://www.bia.gov/tribalmap/DataDotGovSamples/tld_map.html.

⁷ Michael Grabell and Jennifer Lafleur, “What are Alaska Native Corporations?” *ProPublica*, December 15, 2010, accessed May 4, 2016. <https://www.propublica.org/article/what-are-alaska-native-corporations>.

and is currently drawing on savings to help balance the budget. The state administration led by Governor Bill Walker since December 2014 has been holding public meetings to outline the state's fiscal options for Alaskans. S&P Global Ratings Services has its outlook as "negative" for the State of Alaska in a ratings report released in June 2016.⁸

C. Religious context

The major religious groups in Alaska are evangelical Protestant (22% of the total population), Catholic (16%), and mainline Protestant (12%). These are lower than the nationwide numbers for those groups (25.4%, 20.8% and 14.7%, respectively). Consistently, the percentage of non-religious people is higher in Alaska (31%) than the national average (22.8%).⁹

The Moravian Church was one of the earliest Protestant denominations to reach Alaska natives.¹⁰ Approximately 90 years after the first Russian Orthodox missionaries arrived in Alaska in 1794, Rev. Sheldon Jackson, a Presbyterian minister, invited Moravians to Alaska in 1885. Accepting the invitation as a call from God, Moravians came to Alaska to share the gospel with the Yup'ik people. The first five missionaries, who were Rev. John Henry Kilbuck, his wife Edith, Kilbuck's classmate William Weinland, his wife, and Hans Torgensen, reached the Kuskokwim River and had a worship service on June 21, 1885. They established a Moravian mission station, named Bethel, which became an important city along the river. Kilbuck was the most influential

⁸ Petek and Hitchcock, "Alaska: Appropriations, General Obligation, Moral Obligation."

⁹ "Religious Landscape Study," Pew Research Center, accessed July 26, 2016, <http://www.pewforum.org/religious-landscape-study/state/alaska/>.

¹⁰ "The Moravian Church in Alaska," Board of World Mission of the Moravian Church, accessed July 25, 2016, <http://moravianmission.org/partners/alaska/>.

and capable missionary during those early years. Kilbuck made Yup'ik the language of the Moravian Church in Alaska, a tradition which continues till now. In 1891, Moravian missionaries began training local leaders in ministry as “helpers.” Over the years, 22 Moravian congregations and fellowships have been established in Up River, Tundra, West Coast, East Coast and Togiak Districts, most of which are in the Kuskokwim region.

D. Higher Education (University of Alaska)

The University of Alaska was founded in 1917 in Fairbanks. Approximately 33,000 students are enrolled at three major campuses and branches: University of Alaska, Fairbanks (UAF), which is the first campus in the University of Alaska system; University of Alaska Anchorage, which is the largest campus; and University of Alaska Southeast, which is located in the state capital of Juneau.

UAF is the flagship campus of the University of Alaska system. The Nanooks (the “master of bears” from Inuit mythology) ranked #414 in 2015 Forbes America’s Top Colleges.¹¹ UAF has nine colleges and schools that offer 176 degrees and certificates in 116 disciplines. Its student enrollment is 9,992. The undergraduate/graduate ratio is 88/12. The male/female student ratio is 41.3/58.7. Among the student body, 18.5% identify themselves as Alaska Natives or American Indians (compared to the statewide population of 14.8%).

¹¹ Chase Peterson-Withorn, “The Full List of Forbes’ Top Colleges 2015,” *Forbes.com*, accessed July 20, 2016, <https://www.forbes.com/sites/chasewithorn/2015/07/29/the-full-list-of-forbes-top-colleges-2015/#41ec1b8925ba>.

UAF is the principal research center for the statewide university system and notable academic and research centers within UAF include the Agricultural and Forestry Station, Geophysical Institute, Institute of Arctic Biology, Institute of Marine Science, Institute of Northern Engineering, International Arctic Research Center, Arctic Region Supercomputing Center, and the School of Fisheries and Ocean Sciences. UAF research expenditures totaled \$107 million in 2014.¹²

Problems and Challenges

The state of Alaska is a challenging mission field for the church, with a wide range of social and spiritual needs. The suicide rate is perhaps the most troubling indicator of deep-rooted brokenness. According to figures released in 2014 by the Alaska Bureau of Vital Statistics, there were 22.3 suicides for every 100,000 people in Alaska, and 35.1 suicides for every 100,000 Alaska Natives in Alaska.¹³ According to 2013 statistics from the Center for Disease Control, the national rate was 12.6 suicides per 100,000 people. So, the Alaska rate is almost double the national level and the Alaska Native rate, almost triple. Even more troubling are CDC statistics indicating that suicide is the leading cause of death among 15-24 year-olds in Alaska.

Available studies stop short of drawing direct correlations between the high rate of suicide and potential causes. Commonly listed risk factors include depression, exposure to the suicide of another person, untreated mental health concerns, substance

¹² “FY11-15 UAF Research Expenditures” University of Alaska, Fairbanks, accessed July 25, 2016, <https://www.uaf.edu/finserv/omb/uaf-facts-figures/FY11-15-UAF-Research-Expenditures.pdf>.

¹³ “Alaska Suicide Facts and Statistics” Alaska Bureau of Vital Statistics, accessed July 25, 2016, http://dhss.alaska.gov/SuicidePrevention/Documents/pdfs_sspc/AKSuicideStaistics2015.pdf.

abuse and access to a firearm in the home.¹⁴ The Behavioral Risk Factor Surveillance System (BRFSS) run by the CDC collects data about health-related risk behaviors, chronic health conditions, and use of preventative services. One of the key metrics used by BRFSS to assess behavioral risk factors is Adverse Childhood Experience (ACE).¹⁵ ACEs are instances of abuse (physical, emotional and sexual) and household dysfunction (household divorce, substance abuse, mental illness, incarceration) during the first 18 years of life. As the counts of ACE rise, so does the risk for a host of negative outcomes including unemployment, depression, lowered education attainment, heart disease, and suicide. Alaska residents have consistently registered the highest levels of ACE in the country.¹⁶

The state government has developed a comprehensive suicide prevention campaign called “Cast the Net Upstream.” The program is extensive and impressive, drawing on a range of resources and strategies in partnership with local, state and national agencies and organizations.¹⁷ Notably absent, however, is any acknowledgement of the spiritual dimension of suicide prevention. No mention is made of the existential search for meaning, purpose and identity. Matthew Berman at the University of Alaska found that, “... challenges with integration of traditional and modern cultures in some

¹⁴ Alaska Statewide Suicide Prevention Council, *Casting the Net Upstream, Alaska Statewide Suicide Prevention Council FY2011-FY2012 Annual Reports* (Juneau, AK: Alaska Statewide Suicide Prevention Council, 2012), accessed July 25, 2016,

http://dhss.alaska.gov/SuicidePrevention/Documents/pdfs_sspc/2011-12SSPCAnnualReport.pdf.

¹⁵ “Injury Prevention and Control: Division of Violence Prevention,” Centers for Disease Control and Prevention, last modified April 1, 2016, accessed July 26, 2016,

https://www.cdc.gov/violenceprevention/acestudy/ace_brfss.html.

¹⁶ “2013 Alaska Behavioral Risk Factor Surveillance System,” Advisory Board on Alcoholism and Drug Abuse and Alaska Mental Health Board, accessed July 26, 2016, <http://dhss.alaska.gov/abada/ace-ak/Documents/2013-BRFSS-ACEdata20140915.pdf>.

¹⁷ Alaska Statewide Suicide Prevention Council, *Casting the Net Upstream Annual Implementation Report, 2015* (Juneau, AK: Statewide Suicide Prevention Council, 2015), accessed July 25, 2016, http://dhss.alaska.gov/SuicidePrevention/Documents/pdfs/CTN_Implementation_Report_2015.pdf.

communities may have adversely affected youths to the point of increasing the risk of suicide.”¹⁸ His research shows that suicide risks were lower in rural communities that had maintained strong ties to traditional culture and contained social and cultural divisions by bridging generational language gaps. Thus, he suggests that educators promote “intergenerational transmission of indigenous languages and cultures.” The FBC members have seen this happening on UAF campus. The College of Rural and Community Development at UAF promotes various programs of study on indigenous languages and cultures. In conclusion, a loss of identity accompanying the transition from traditional culture to urban life is an important underlying factor in risks of suicide among younger Alaska Natives. I can attest to this identity crisis among many Asian-Americans as I have pastored them for decades. When they become Christians and establish strong identity as children of God, they no longer have such issues.

The spiritual environment in Alaska is also a significant challenge. According to the 2014 Religious Landscape Study by the Pew Research Center, 31% of Alaskans self-report as “religious nones” compared with 22.8% across the United States.¹⁹ 22% of the Alaskan population identifies as evangelical protestant, compared with 25.4% nationally. Though only 1% identify as practicing “Native American religions,” anecdotal accounts indicate that animism and syncretistic religious practices are an active part of Alaska Native life.

As mentioned above, our ministries at Frontier Baptist Church (FBC) will focus on university students and Native Alaskans. Based on conversations with others engaged

¹⁸ Matthew Berman, "Suicide Among Young Alaska Native Men: Community Risk Factors and Alcohol Control," *American Journal of Public Health*, (June 2014): S329-S335, accessed July 27, 2016, <https://dx.doi.org/10.2105%2FAJPH.2013.301503>.

¹⁹ Pew Research Center, “Religious Landscape Study.”

in ministry in Alaska, students at UAF are similar to students at universities across the United States, both in terms of potential and opportunities as well as challenges and barriers to faith. One unique challenge is the apparently high numbers of young people leaving the state for better opportunities in the “lower 48” during the current economic downturn. Many see a college degree as their ticket out of Alaska. According statistics published by the State Department of Labor and Workforce Development, Alaska has been experiencing negative net migration during 2010-2015, which means more people are leaving the state. Migration peaks among people in their 20s and falls off quickly after that.²⁰

Beyond the social and spiritual challenges facing Alaska Natives, the majority of the unreached population lives in the bush country of the interior. Most of these communities cannot be reached by roads and require charter flights. Moreover, the members of the FBC planting team have had little or no prior experience in interacting with Native peoples, cultures or languages. We will need to explore creative means of developing cultural competence in order to effectively connect with Alaska Native families and communities. We hope to connect with Alaska Natives through FBC members intentionally finding housing near them, seeking jobs on UAF campus, and collaborating with nearby Alaska Native villages for the team to get involved with service projects. One specific decision facing us is how to name our campus ministry group at UAF. The other churches in our network have used the name “Asian Baptist Student Koinonia” (ABSK) in order to provide a shared identity and history together. Since our ministry at UAF is not focusing on Asian populations, we need to consider how

²⁰ Eric Sandberg, “Migration in Alaska,” *Alaska Economic Trends* 38, no. 3 (March 2018): 4.

to name the campus ministry group. In fact, Alaska Natives generally reject the title “Asian” even though they share similar physical characteristics because “Asian” implies an immigrant population while they distinguish themselves by their native presence in Alaska.

Establishing a church mission context that provides long-term, sustainable support for our planting team is another key priority. As a global family of 12 churches, our first commitment is to nurture and support the seven families who have committed themselves to begin FBC and left everything behind for this pioneering mission work. As the founder of this network of churches and as a spiritual mother to these families whom I have known and discipled for the past 10 to 30-plus years, I am personally deeply committed to the flourishing of these families. Education and safety for the ten children on the team is a critical concern. We want to find the right balance between raising our children in a protective environment where they can grow in the knowledge of the Lord and sending them out into the culture where they can effectively be the front line of our mission work through other children.

In conclusion to this section on problems and challenges, I believe our greatest battle is a spiritual one. Underlying the social, economic, emotional and physical needs is the need to repent and restore a relationship with the Creator of the universe through the power of the Cross and resurrection of Christ. He is the only Hope. Much like the unrelenting cold and darkness of the long winter months, Fairbanks is immersed in a spiritual darkness that can only be overcome by “the light of the world” (John 8:12). During this foundation-laying stage, I challenged the planting team to memorize and

meditate upon Ephesians 6:10-20. They must take up the whole armor of God so that they might stand firm and claim victory over the spiritual forces of evil.

Addressing the Challenges: Ministry Focus and Strategy

In *Planting and Growing Urban Churches*, James Engel states that strategic planning must be guided by the Holy Spirit and has three pillars: intuition, experience and research.²¹ Research is an important part, but only alongside intuition and experience, and above all, when guided by the Holy Spirit. Moreover, the book's editor Harvie M. Conn argues that a good mission strategy is a product of faith.²² I couldn't agree more. The strategies and plans that follow have been developed over thirty-five years of church planting and discipleship ministry, and over those years, I have learned to hear and obey the leading of the Spirit. I do not have a set of methods or procedures to follow in church planting, but as I trust in God's word and obeyed his calling, I could be sensitive to the guidance of the Holy Spirit. For example, ten years after Paul and I planted the first Berkland Baptist Church (BBC) in Berkeley, we received the call to plant another BBC in Boston. We initially decided to send my first disciple and his wife, Andy and Grace Pak, for the new church plant. However, during the scouting trip while I was doing a prayer walk on Harvard campus, God clearly challenged me to bear the cross of pioneering this new church plant. I was also convicted to go to Boston to plant a church through the words of God in Acts 13, where the two top leaders at the church in Antioch were sent out as its first missionaries. I thought Paul and I should leave as the first

²¹ James R. Engel, "Using Research Strategically in Urban Ministry," in *Planting and Growing Urban Churches*, ed. Harvie M. Conn, (Grand Rapids, MI: Baker Books, 1997), 46.

²² Harvie M. Conn, ed., *Planting and Growing Urban Churches* (Grand Rapids, MI: Baker Books, 1997), 77-78.

missionaries of Berkland Baptist Church, to plant the first branch church as he and I were the top leaders. When I shared this conviction with Paul, he, along with the church leadership, readily accepted it as coming from God. Accordingly, the church made the necessary adjustments and sent out a team of families along with me and Paul as founding members of the Boston church, and this has become the model that we follow for new church plants.

A. Foundation of Prayer

From the very start, FBC began with prayer. Prayer brought Paul and me to Anchorage. Prayer convicted James and Soomi Suh to respond to the call to pastor this new church plant. Prayer drew each of the other six families to join the team. Over the two years prior to the founding of FBC, our church family has renewed our commitment to prayer as the foundation of our life and ministry in Christ. I reorganized a 24-hour continuous prayer chain called “Pilot Light Ministry” (PLM), taking advantage of the different time zones of our churches around the world to provide intercessory and offering up prayer every minute of every day throughout the year. Just as a pilot light always remains lit and in turn ignites larger flames, so too our prayers ignite the rest of our spiritual life and ministry. FBC has been one of the major prayer subjects for PLM since February 2016, and we have already experienced many answers.

Interestingly, the Moravians who were one of the first Protestant groups to reach out to Alaska Natives, have a history of round-the-clock intercessory prayer called the *Stundengebet*, or *hourly intercession*, which was inspired by Isaiah 62:6-7, and first began on August 25, 1727. After sixty-five years of this prayer watch, the small

Moravian community had sent 300 missionaries to the West Indies, Greenland, Turkey, and to the ends of the earth. The purpose of this prayer watch was “not to fall asleep during the day nor during the night and that we defend ourselves and continuously keep guard over the congregation.”²³ This practice sustained and powered their missionary efforts all around the world,²⁴ including the missions to Alaska. Although we were not aware of this parallel when I established the PLM ministry, we are encouraged to see the same Spirit leading us to lay a foundation of prayer for our ministry in Alaska.

On July 24, 2016, exactly four weeks after the FBC inaugural service, the Lord called our entire church into even more desperate prayer for His work in Alaska. Jimmy Stewart, the Director of Evangelism and Church Development for the Alaska Baptist Convention, was caught in a propane gas explosion in his cabin in Talkeetna, AK. He suffered 2nd and 3rd degree burns over 80% of his body and was taken by medivac to a burn intensive care facility in Seattle. Within an hour, we received news of the accident and our church worldwide was mobilized to pray fervently for his survival. Jimmy was the convener of the October 2015 PrayerLink meeting in Anchorage, where we received the Macedonian call to Alaska. Just four weeks earlier, he had been with us all in Fairbanks to celebrate the inaugural of FBC and provided us with 1,000 Gospel tracts upon our request. We prayed for his survival, for his family, and for the Gospel ministry in Alaska for which Jimmy had devoted his life. His recovery and return to ministry in less than a year²⁵ is an amazing answer to prayer, and I believe God called us to Alaska

²³ "Unity Prayer Watch: 1957-2007," *This Month in Moravian History* (Bethlehem, PA: Moravian Archives, July 2017).

²⁴ Leslie K. Tarr, "A Prayer Meeting that Lasted 100 Years," *Christianity Today*, accessed August 10, 2017, <http://www.christianitytoday.com/history/issues/issue-1/prayer-meeting-that-lived-100-years.html>.

²⁵ Diana Chandler, "'Miracle Man' Stewart continues ministry after accident," *Baptist Press*, May 24, 2017, accessed August 9, 2017, <http://www.bpnews.net/48923/miracle-man-stewart-continues-ministry-after-accident>.

this year, at this time, so that we could be reminded once again that prayer must be the foundation of FBC by crying out to Him for our fellow worker on the mission field of Alaska.

B. Our Vision and Goal

As we prayerfully consider the vision and goal for FBC, I look back on our years of church planting and return to our original vision. We desire to build God's church, the kind of church described in the book of Acts, the kind of church for which Jesus shed his blood, a church that glorifies our Father God in this world. A church is the living body of Christ (1 Corinthians 12:27), a family of God (Mark 3:34-35; Ephesians 2:19) with Jesus as our eldest brother (Romans 8:29, Hebrews 2:11). Churches plant churches. No single individual, no strategy, no ministry plan can create a church. One living church gives birth to another living church – a church is not an organization but an organism. We see this model first in the book of Acts when Apostle Paul and his companions were sent out by the church at Antioch to begin new churches.

FBC is not the result of my efforts or those of James and Soomi Suh. It is the fruit of 35 years of the Lord building His church branch by branch, one person at a time. Over those 35 years, the Lord has blessed us with changed lives, wholehearted commitments to build His church, decades-long relationships of love and trust, all anchored upon the unchanging word of God, total dependence on prayer and the power of the Holy Spirit. Because of those deep roots and the unity of our church, 230 brothers and sisters from around the world gathered to celebrate our newest branch and to demonstrate our

commitment to support FBC and her 24 founding members through prayer, time, finances and more.

My church planting vision is closely intertwined with the Koinonia Cross model, which I will discuss in depth in Chapter 2 of this thesis. Briefly, every church is built on the Koinonia Cross relationships among its members: relationships between leaders and sheep, peers and spouses, centered on a relationship with Jesus Christ. I believe that church is only as strong and mature as the Koinonia Cross relationships among its members. And the core of any new church plant is the lead pastoral couple and their Koinonia Cross relationships. Once James and Soomi committed to lead the plant in Fairbanks, the most committed relationships on their Koinonia Cross immediately committed to follow them, just as Ruth followed Naomi. Based on 33 years of being discipled and loved by Paul and me, James and Soomi trusted our conviction to begin this new work. And based on 5-25 years of relationship with James and Soomi, their sheep trusted them and unhesitatingly committed to follow them to Fairbanks, a frontier that even other ministers have avoided. It did not require long periods of struggle or complex calculations. They had been prepared for this moment through the biblical vision of Koinonia Cross and through the example of many others in our own church who have gone before them. One of the couples on the team didn't know James and Soomi well personally, but committed to go because of their relationship with the assistant pastoral couple, Philip and Esther, who in turn are following James and Soomi who have been their shepherds for 30 years, dating back to their freshman year in college. In essence, spiritually speaking, there are three generations of our church family in Fairbanks.

The first priority for the planting team is to be one in spirit among themselves, to be the true church of God, just as Jesus prayed for His disciples and the future church in John 17. This will be their strongest witness. As Jesus said, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (John 13:34-35). Over the years, we have seen that one of the key means for building and practicing this unity together is by living in community. In our increasingly fragmented and individualized culture, living together provides a concrete, daily opportunity to deny ourselves and love one another as Christ loved us, emulating the early church in Acts 2. Life together has become one of the hallmarks of our church planting ministry. When our groundwork team visited Fairbanks in March, one of our primary prayer requests was to identify a housing arrangement that would enable all seven of the planting families to live next door to one another. After exploring several options, on our final day in Fairbanks the Lord led us to a single apartment building with seven available units, in a neighborhood just two bus stops from UAF and with a high percentage of Alaska Native residents. Believing these apartments to be an answer to our prayers, we immediately put down a deposit for seven units. Our families are able to meet together and move from unit to unit without even stepping outside – a great blessing considering the long and brutal winters in Fairbanks. They meet daily for prayer, devotions, meals and fellowship, “stirring up one another to love and good works” (Hebrew 10:24-25). This is basically a biblical model based on Acts 2:42, “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.” This is what today’s neo-monastic movement is trying to capture. In

The Benedict Option, Rod Dreher says as he explains the need to live in close proximity to other members of the community, "...the church can't just be the place you go on Sundays – it must become the center of your life... The Benedictines structure all their life – their work, their rest, their reading, their meals – around prayer. Christians in the world... should strive to be like them in erasing as much as possible the false distinction between church and life."²⁶

As termed by Alan Hirsch in *The Forgotten Ways*, our team is building *communitas*, not merely community.²⁷ Interestingly, Hirsch draws upon *The Fellowship of the Ring* as an example of an unlikely group building true unity through suffering together to overcome evil. On multiple occasions, I have given a live commentary on *The Lord of the Rings* movie trilogy, drawing out the connections between the movies and the spiritual warfare in which all Christians are engaged. As I mentioned at the end of the section on "Problems and Challenges," I challenged our planting team to put on the full armor of God as they face the spiritual battle in Fairbanks. As they battle side by side, through suffering and sacrifice for the salvation of souls, they will build a unity through which the power of the Spirit can be displayed.

Not only is it critical for the planting team to build unity among themselves, but also to remain tightly connected to our church family worldwide. The foundation of our unity is our long history of committed relationships together in Christ. But that unity is sustained through intercessory prayer for each other, studying the word of God together, and co-laboring for missions alongside each other. These three activities are the bonds that strengthen our unity and empower even the newest and smallest churches in our

²⁶ Rod Dreher, *The Benedict Option* (Grand Rapids, MI: Zondervan, 2011), 131.

²⁷ Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2006), 218-220.

midst with the knowledge that they are not alone but just one stake in the expanding tent of the Lord. Isaiah 54:2-3 were the key verses when Paul and I started our first church in Berkeley in March 1981. Our church was centered on missions from the beginning with the vision of enlarging the tent of God to reach the ends of the earth, as the Lord commanded in Matthew 28:19-20.

I have already described the Pilot Light Ministry which unites us in prayer 24 hours a day. Though I resisted entering the world of email and smartphones until just a few years ago, technology has enabled real-time immediate prayer together around the world. Google docs and Kakao (a messaging app) have made it possible for our pastoral staff and prayer ministry leaders to be in constant communication over praise reports and prayer requests.

Studying the word of God together has also been a key component of unifying our ministries around the world. At least once a year and often several times a year, our senior pastoral staff gather to study the word of God together, usually in the original languages. Even when we are not together, we regularly share recordings and transcriptions of Bible studies and sermons so that we can remain one in spirit. I typically visit most of our churches at least once or twice a year, trying to emulate Apostle Paul who revisited the churches he planted to encourage and teach them.

Partnering in our mission work is the third prong sustaining our unity. Scouting, groundwork and outreach mission teams are always comprised of leaders and members from every church. I encourage our senior pastors to participate in as many trips as possible each year. Planting teams for new churches always draw from several churches in our network. Summer, winter and spring mission trips provide opportunities for all of

our members to support our mission churches and remain one in spirit together through these shared experiences. As described above, 230 of our church members flew in from across the United States, Korea, Turkey, Uzbekistan, the Republic of Georgia, Turkey and Armenia to participate in the inaugural of FBC. And each year, we take one global mission offering at Thanksgiving which provides the financial support for all of our mission work the following year.

In summary, the goal and vision of FBC is to build a church that reflects the reality of God's love and power to the city of Fairbanks, and that begins by building Christ-centered relationships with one another. Ultimately, Jesus has called us to deny ourselves daily, take up the cross and follow him. When we are willing to lay down our lives for one another, then the Lord will bring those who are ready to be saved (Acts 2:47).

C. Family of God Culture

With this vision and goal in mind, the cross-cultural challenges and issues described above take on a new light. While these concerns are real and substantial, we are striving to build a Gospel culture; a biblical culture; a culture of the family of God. As Apostle Paul testified, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Galatians 3:28). When we are one in Christ Jesus, that unity trumps all other cultures and identities. Our race, class and gender are part of our identity given by God, but they are covered by our identity in Christ. Building unity in Christ will be our most important strategy for engaging the cross-cultural challenges.

When Paul and I planted our first church, we always had a vision for a multi-ethnic church. We never put “Korean” or “Asian” into the names of our churches. Even though our first church was almost entirely Korean-American, today, most of our churches are broadly Asian, with Koreans being a minority. Planting a church within a different people group (such as Alaska Natives) will certainly require us to develop a cultural competence in order to communicate effectively and build deep relationships. Our planting team will pursue a number of different formal and informal avenues for learning local culture, history and language. Many mission strategists today would say that our goal in cross-cultural church planting should be to raise local indigenous leaders and then entrust the ministry to them. But, if we are building eternal relationships of love, trust and unity in Christ, why must we leave a group of brothers and sisters behind to fend for themselves just because we are not of the same ethnicity or culture? We should raise leaders from among those God brings to our ministry, but the end goal is not to leave them with the ministry, but to build a family of God, with an eternal bond in Christ that transcends our cultural identities. One of the key verses of our church is 1 Corinthians 4:15-17, where Apostle Paul says, “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me. That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.” In the family of God, there should be fathers who are committed to lifetime relationships, not guardians who are part-time mentors and who disappear once their pupils outgrow them.

Our first cross-cultural church plant is our best example of this belief in action. In 1996, we planted a church in Tashkent, Uzbekistan. Our planting team was comprised of Korean-Americans. Over time, we eventually raised one local couple as an ordained pastor and wife from that ministry. Even as they assumed increasingly large leadership roles in the church, they regarded the planting missionary pastor couple as their spiritual father and mother, trusting them for guidance, teaching and training. They looked to Paul and me as spiritual “grandparents.” This local couple just joined the team for our next church plant in Yerevan, Armenia, launched in July 2017. A total of 18 members from the church in Tashkent, Uzbekistan joined the new work, along with ten others from around the world. The Tashkent pastoral couple has passed leadership for the Tashkent church to another couple they raised up as the next generation. But this process does not mean that the Tashkent church or its members became independent of the relationships that have fostered their growth. Rather, it became an equal sister church within our network of churches, with close-knit relationships connecting it to the rest of this family of God.

D. Our Original Focus: College Ministry

As we considered how to begin our ministry in Fairbanks, we decided to return to our original roots in college ministry. In December of 1971, as a young Christian, I made a personal vow to the Lord to devote my life to college ministry, since the Lord had reached me just before my junior year (February 1971) as a student at Seoul National University in Korea. So, when Paul and I started our first church in Berkeley, CA, our calling and commitment was to raise college students to become leaders for the 21st

century. Thirty-five years later, our first generation of disciples (including James and Soomi) are now pastors and missionaries leading our family of churches. We will begin in Fairbanks in the same way, by investing in young lives who are seeking and questioning and who have the potential to become leaders for the Gospel once they surrender their lives wholly to God. Several members of our team have obtained jobs and teaching positions at the university. We began Bible studies on campus in Fall 2016, and eventually aim to register an official student group on campus.

Our other churches with public ministry to college students use the name “Asian Baptist Student Koinonia” (ABSK) for our student groups. These campus fellowships are always an extension of our church ministry, not parachurch groups. We decided to use the name “Alaska Baptist Student Koinonia” (which allows us to still use the acronym “ABSK”) at UAF in order to explicitly open the door to a wide range of students but still preserve the connection to our ABSK groups in the States and in Korea.

As we build our college ministry, I believe the Lord will lead us to Alaska Native students who will become our most effective connection point to the broader Alaska Native community in Fairbanks and the Interior. From our experience in ministering to immigrants and international students, we know that once they become committed to the Lord, they are willing and eager to be used by God as missionaries to their home cultures. Alaska Natives represent 19.6 percent of the student body at UAF. We hope to raise students with a heart to return to their communities with the hope and life of Gospel.

While we raise disciples from Alaska Native students, we will also work to build our own relationships with the native community. In particular, connecting with high school students might be a means of reaching promising young people even before they

reach UAF. Nenana, a small city one hour southwest of Fairbanks, has a population that is almost 50% native. Through our summer mission team, we established a relationship with the Chief of the Nenana Native Association and he has welcomed our desire to engage the community through tutoring for high school students, other service projects and participation in village life. Within Fairbanks, the Effie Kokrine Charter School (EKCS) features an emphasis on Native Alaskan culture and learning. EKCS already has a relationship with UAF enabling 11th and 12th graders to take college level courses and even earn associate degrees. We have initiated discussions with the Rural Student Services office at UAF to serve as volunteer tutors for these students.

E. Utilizing the Gifts of Our Team

Our ministry strategies described above involve utilizing the gifts of the planting team. Most of our team members have experience and training in education and/or research at the secondary or university level. We have three members with Ph.D.'s and research experience in the natural sciences, four members with training in elementary or high school education, and one with a secondary school counseling background. All of these team members have applied for positions at UAF or in local schools. One already secured a teaching job at an elementary school and another has been hired as an adjunct lecturer at UAF. Two other members already have jobs – one in marketing and communications and the other in IT development. Two members have a background in health care (one is an oriental medicine doctor who can reach out Alaska Natives with acupuncture and herbal medicine treatments) and are in the process of acquiring necessary licenses. They plan to secure jobs with opportunities to build relationships in

the community. All of these team members committed to the planting team before they had jobs, holding to the promise of Matthew 6:33 – “But seek first the kingdom of God and his righteousness, and all these things will be added to you.”

Another gift shared by our team is that as Asian-Americans raised in the United States or as Asian immigrants to the United States, all of them have experienced the challenges of straddling two different cultures. Many younger Alaska Natives face similar challenges and we hope our experiences will enable us to empathize and connect with young Alaska Natives.

F. Synergy with Regional and National Ministry Strategies

In 2009, Paul put forward a motion at the Annual Meeting of the Southern Baptist Convention (SBC) for the Executive Committee (the SBC’s governing body) to study how ethnic churches and ministries could better partner to serve the SBC at the state and national level. Since then, the SBC has created a number of ethnic ministry advisory councils which have conducted studies, made recommendations and galvanized support to draw ethnic churches, ministries and leaders into deeper partnership with the Convention. These efforts have included a focus on supporting and developing ministries to Native Americans and Alaska Natives.

The 2016 Multi-Ethnic Advisory Council report to the Executive Committee included a 25-page section on Native Americans and Alaska Natives.²⁸ Their recommendations included more church plants with long-term financial support focused

²⁸ Southern Baptist Convention Multi-Ethnic Advisory Council, “2016 Multi-Ethnic Advisory Council Report to the Executive Committee,” accessed July 30, 2016, <http://www.sbc.net/advisoryCouncilReports/multiEthnic.asp>.

on native populations; a focus on urban populations to reach larger numbers of natives; and spiritual solutions for social problems prevalent among native tribes. Our approach to FBC aligns with each of these recommendations and we intend to explore other opportunities to partner with SBC ministry strategies and resources for Alaska Natives. We have already established strong relationships with state, regional and local Baptist leaders and pastors in Alaska. We are using the building of First Baptist Church of Fairbanks for our worship service on Sunday afternoon.

Research to Develop Koinonia Cross-Based Church Planting Strategy

This thesis project will be instrumental in focusing the church planting effort at the Frontier Baptist Church in Fairbanks, Alaska. A comprehensive survey has been designed for the target population at the University of Alaska, Fairbanks, to explore the composition of the population, future plans and long-term goals, and their value system. Some of the participants who had completed the questionnaire and were open to further interaction, were invited for personal interviews where we asked them to elaborate what they value within interpersonal relationships. From the results of the survey, we will identify the best strategies to establish personal connections with the undergraduate and graduate students at UAF, and other college campuses in the region, giving us an opening to share the gospel with them and raise them to become spiritual leaders in Alaska and the Alaska Native community.

Summary

In conclusion, during our groundwork trip in March 2016, one of our contacts in Fairbanks (wife of a Gordon-Conwell D.Min. student introduced to me by Dr. David Currie) told us that Alaska is known as the “second chance state.” Many move to Alaska for a second chance economically, relationally or circumstantially. But the greatest second chance is the invitation to be born again, an invitation offered to every person by our just and fair God. As Jesus said, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again’” (John 3:5-7). We believe God has invited us to the land of second chances to proclaim that God is seeking his lost children on the last frontier, waiting to offer them a second chance to return home to God. People move to Alaska for a second chance at life after reaching an impossible place in their lives. We want to proclaim hope for a new life through the power of the cross to the people of Alaska, for all who repent and confess Jesus Christ as Lord and Savior. Nothing is impossible with God (Luke 1:37).

CHAPTER 2

KOINONIA CROSS – BUILDING AN ABUNDANT CHRISTIAN LIFE AND A CHRIST-CENTERED CHURCH

Introduction

Before we can begin to discuss and evaluate church planting strategies, we should come to a solid understanding of what church is. The purpose of this chapter is to elaborate on the Koinonia Cross model of the church, to explore the biblical and theological foundations of this model, and through personal testimonies, to prove the power of the gospel to transform lives experienced concretely through churches built upon the Koinonia Cross model. As mentioned in chapter 1, every church, whether it is aware of it or not, is built on the Koinonia Cross relationships among its members: relationships between leaders and sheep, peers and spouses, centered on a relationship with Jesus Christ.

We begin by recognizing that God reveals himself to the world as love through the tangible *koinonia* of the church, the body of Christ.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. And we are writing these things so that our joy may be complete. (1 John 1:1-4)

Experiencing Jesus led the first disciples to proclaim eternal life for the purpose of inviting the hearers into the fellowship (*koinonia*) which is with the disciples of Jesus and also “with the Father and with his Son Jesus Christ.” Jesus prays in John 17:20-22, that everyone who will believe in Jesus through the disciples’ word, “may all be one, just

as you, Father, are in me, and I in you, that they also may be in us... that they may be one even as we are one.” The invitation to become a Christian is at the same time the invitation to belong to this *koinonia*.¹

In *Covenant Relationships*, Keith Intrater discusses the centrality of relationship in God’s plan of redemption: “As the overall model of sin is a breakdown and fracturing of relationships, so is the fullness of restoration to bring all of these relationships back into unity through the work of Jesus our Messiah.”² It follows that this goal must be lived out daily in our relationships, and moreover that the status of the relationships in our lives reflect the quality of our Christian life.³

A biblical model of church planting and growth then should inevitably take into account the centrality of relationships. A good example is the “Apostolic Genius” model that Alan Hirsch proposes in *The Forgotten Ways*, which includes five elements that work together to unlock the missional potencies of the gospel: disciple making, missional-incarnational impulse, apostolic environment, organic systems and *communitas*.⁴ The nature and working of the body of Christ are evident especially in the building of *communitas* and of the web of relationships that emerge in the church as an organic system. In the follow-up work *On the Verge*, Hirsch, together with Dave Ferguson, discusses the application of the Apostolic Genius model to churches with many case studies from the churches that were committed to this change. As one might expect, it is not easy for churches to change their paradigms. For this reason, the authors

¹ Clifford Green, ed., trans. Reinhard Kraus and Nancy Lukens, *Dietrich Bonhoeffer Works, Vol. 1: Sanctorum Communio* (Minneapolis: Fortress Press, 1998), 140.

² Keith Intrater, *Covenant Relationships* (Shippensburg, PA: Destiny Image Publishers, Inc., 1998), 10.

³ Dietrich Bonhoeffer, *Life Together*, trans. John Doberstein (New York, NY: HarperCollins, 1954), 25–26.

⁴ Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2006), 25.

repeatedly exhort the practitioners not to give up. They write, “This is a process that takes time for a church and the people of that church and must be nurtured with patience before something new is born.”⁵ Hirsch, while discussing the challenges facing a leader who wants to activate Apostolic Genius in established churches, warns that “systems most often resist change.”⁶

A more grass-roots approach to building a biblical, relationship-centered church is to teach the members of the church to evaluate their spiritual life by the state of their relationships. Each member’s *koinonia* is composed of four kinds of relationships as represented in Figure 1. When these four kinds of relationships are properly oriented and surrendered to God, a fertile soil for an abundant Christian life as well as a Christ-centered church can emerge. The foundation of the Koinonia Cross is our relationship with God and the Indwelling Christ. (Mark 12:28-31; John 13:34-35) When we know the love of God, then we can love others as we have been loved.

⁵ Alan Hirsch and Dave Ferguson, *On the Verge: a journey into the apostolic future of the church* (Grand Rapids, MI: Zondervan, 2011), 270.

⁶ Hirsch and Ferguson, *On the Verge*, 293

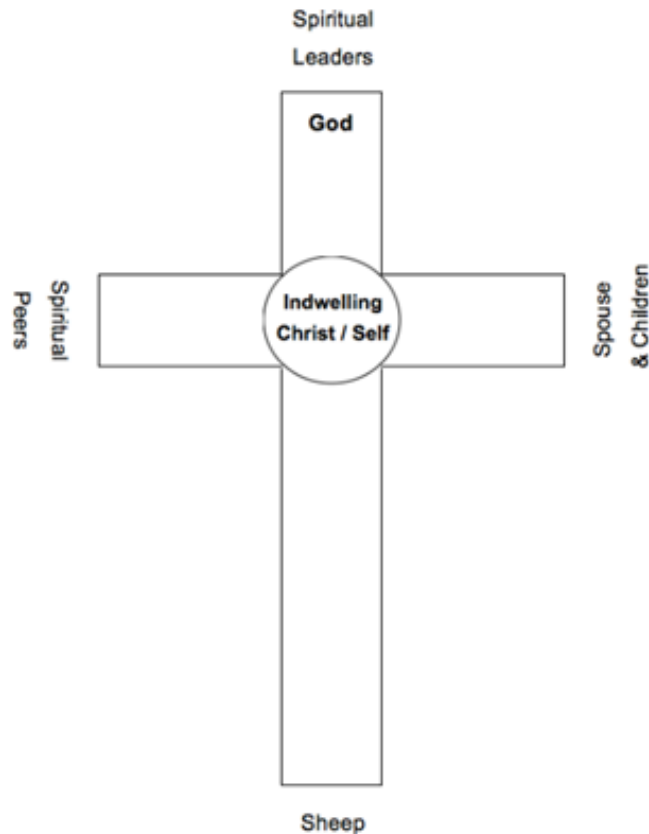


Figure 1: Koinonia Cross Diagram.

The Bible provides clear models for each of the four kinds of relationships.

1. Spiritual Leaders: Paul/Timothy; Naomi/Ruth

Philippians 2:19-24; Ruth 1:16-17

2. Spiritual Peers: David/Jonathan

2 Samuel 1:26

3. Marriage: Isaac/Rebekah

Genesis 24:67; Ephesians 5:21; Luke 20:34-36

4. Sheep: Paul/Timothy; Naomi/Ruth

Philippians 2:19-24; Ruth 1:16-17

Every Christian should take his spiritual inventory to examine the state of his relationships in these four areas. All four arms of the Koinonia Cross must be abundant

and balanced in order to fully represent the Gospel in our individual lives and as a church. When we love one another as God loved us, then the world will know the love of God. When any one arm of Koinonia Cross is overly emphasized or another is neglected, spiritual problems emerge. For example, a person who has many leaders and peers but do not have many sheep tends to be selfish and self-absorbed, unable to share the love that he has received. Someone who has sheep but no leader often is resistant to correction, and cannot accept much-needed help in spiritual growth. A lack of peers indicate that he is only showing a part of himself to his leaders and peers.

Finally, according to Galatians 3:28, God is fair because in Christ, he created his own family, setting us free from racism, classism and sexism. In Mark 3:31-35 we also see that the family of Jesus are those who do the will of God. This all-important ecclesiological concept is also a pivotal context for Koinonia Cross and will be discussed further in the following section.

The Koinonia Cross Model: Building an Abundant Christian Life and a Christ-Centered Church

The central question in ministry ought to be, “What kind of church does God really want to build?” The image of the Church in the Bible is that of “the Bride, the wife of the Lamb” (Revelation 21:2, 9-10) and when Jesus comes back there will be the wedding supper of the Lamb (Revelation 19:7, 9).

That this is no accidental image but one that God has been working towards throughout history can be seen in chapter 2 of Genesis. In the original Hebrew, the main verb in verse 7, “Then the LORD God formed a man” is *wayyîšer*, which comes from the

same root as the noun for “potter.”⁷ But in verse 22, “Then the LORD God made a woman from the rib he had taken out of the man,” the verb is *wayyiben*, which is most commonly translated “to build.”⁸ This is an interesting word to use for the making of a human being. Ephesians 5:31-32 reads, “‘Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.’ This mystery is profound, and I am saying that it refers to Christ and the church.” Paul sees the institution of marriage as a metaphor for Christ and the church. From the beginning God had the Church in mind as the bride of the last Adam (1 Corinthians 15:45). In the Septuagint, *wayyiben* in Genesis 2:22 is rendered *oikodomesen*, which is the verb used in Matthew 16:18, “... I will *build* my church...”⁹

The fact that the church is designed to be a bride leads us to conclude that love is central in understanding what a church must be.¹⁰ The church is the object of Christ and his love. There are many institutions in this world that claim love and full devotion, among which marriage and family have the greatest claim. If that is the case, the marriage relationship between the Lamb and his Bride should all the more claim our love and full devotion. The relationship between Christ and His church transcends even the God-ordained, human marriage relationship, let alone all other kinds of institutions that the human race has created throughout its history.

⁷ Francis Brown, S. R. Driver and C. A. Briggs, “yāšar” in *Hebrew and English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1906), 427.

⁸ Brown, Driver and Briggs, “ḥānāh” in *Hebrew and English Lexicon of the Old Testament*, 124.

⁹ Karl Barth, *Church Dogmatics III/1* (New York, NY: T&T Clark, 2009), 288.

Barth says something similar here, but instead of Christ and his church, he says that *oikodomesen* in Genesis 2 can also refer to the relationship between Yahweh and Israel. This can be reconciled by 1 Corinthians 15:45, which refers to Jesus as the last Adam and Revelations 21:2, which describes “new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” (ESV)

¹⁰ Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans Publishing Company, 1994), 483.

I received a new insight into the nature of the church in September 1994 while I was leading a leaders' retreat in California. While meditating on Luke 5, the words "the deep" in verse 4 called up the image of the cross to my mind – with different kinds of relationships on each arm and with examples of these relationships. "The deep" that we have to go out to in faith was a new and deeper understanding of the church, enabling us to experience Jesus in a completely different and deeper way.

At first, I named this concept, "Spiritual Inventory of a Christian," but later changed it to "Koinonia Cross" upon a suggestion made to me, because the relationships on this Cross are thoroughly Christ-centered and they pertain to the fellowship (*koinonia*) that we have through eternal life in Christ. The relationships that take place in the eternal life through Jesus Christ have church at their core. While anyone can join a visible organization called a church, the true church is a gathering of believers who are born again through the Spirit of God and who are able to have *koinonia* in the life and love of God through Christ.

How can the church experience the love of God through Christ? When Jesus was asked by a scribe which was the great commandment in the Law, Jesus said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: you shall love your neighbor as yourself" (Matthew 22:36-39).

The great and first commandment is to love the Lord our God, and the second is to love our neighbor as ourselves. How then can we know that someone loves the Lord - in other words, obeys the great and first commandment? 1 John 4:20-21 reads, "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother

whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.” If they are loving the visible people of God in the church, it is a visible proof of loving the invisible God.

The church is the family of God. It says in Mark 3:33-35, “Who are my mother and my brothers?” And looking about at those who sat around him, he said, “Here are my mother and my brothers! For whoever does the will of God, he is my brother and sister and mother.” Here, Jesus clearly redefines the church as a true family, with God as the Father. Jesus also says in Matthew 10:34-37,

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person’s enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me.

With these words, Jesus clearly sets the limitations of human family. The relationships which last forever have to be within the true family of God.

The most important question then for each individual is: what is *your* family of God? In other words, what is *your* church?

The Koinonia Cross is an instrument that helps people take inventory of their relationships. By placing the names of the people whom they are close to on the arms of the cross, they can see the kind of church that they are a part of. These relationships should be Christ-centered – that is, with people who are born again.

By placing each name on each arm of the Koinonia Cross, thereby being able to see the whole inventory of our relationships, we can assess how rich or poor we are in terms of relationships within the family of God, the church. In 1 John 1:1 the Lord Christ Jesus was so tangible to his disciples to the point that they could see Him with their eyes,

hear Him with their ears, and touch Him with their hands. Can we then experience Jesus in the same way today?

He is the head of the church, and church is His body: “And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all” (Ephesians 1:22-23). A body-less head or a headless body is dead. In a living being, the head and body are one. Likewise, Jesus and the church are one: “And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” (Acts 9:4) Saul was persecuting the church (believers), not Jesus, but Jesus said Saul was persecuting him, by which he meant the church, his body. Therefore, we can still experience the Lord Jesus Christ “tangibly” through his body which is his church, his family, in the fellowship of the Spirit.

If we believe that the church should reflect heaven, it should be thoroughly Christ-centered.¹¹ In this world the most intimate relationship is the marriage relationship which has been designed by God (Genesis 2:24-25). But Jesus said that marriage is not eternal: “And Jesus said to them, ‘The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection’” (Luke 20:34-36). He said that there will be no marriage in the resurrected world. Heaven is thoroughly Christ-centered and accordingly churches, as the shadow of heaven, should be thoroughly Christ-centered. The sole reason for relationships within the church should be Jesus Christ.¹²

¹¹ Bonhoeffer, *Life Together*, 26.

¹² Bonhoeffer, *Life Together*, 21.

To use the Koinonia Cross, one can follow the simple steps outlined below:

1. *Put God (the indwelling Spirit, Christ) in the center of the Koinonia Cross (KC), and also above the diagram. Please refer to the KC diagram in Figure 1. And put your name right below God in the center of the KC, which means you are in God, the Lord Jesus (John 15:4, 17:21).*

2. *Put the name(s) of your spiritual leaders (mentors, shepherds) on the top vertical arm of the KC in the order of the closeness (intimacy) of relationship with you from the center of the KC. God is shown above the KC, in addition to the center of the KC, because spiritual leaders teach and show you who God is and guide you to follow Him, the chief Shepherd, as under-shepherds and role models as you follow the Lord (Psalm 23:1, 1 Peter 5:2-4).*

The biblical model (example): Paul and Timothy

In discipleship training in Christian churches today, the relationship between Paul and Timothy as a discipler (shepherd) and a disciple (sheep) is often used as a model. But their relationship was more than just that of a spiritual leader and a follower. Rather it was a relationship of a spiritual father and his son. Paul clearly states this view in Philippians 2:19-22: “I hope in the Lord Jesus to send Timothy to you soon... But you know Timothy’s proven worth, how as a son with a father he has served with me in the gospel.” To the Corinthian Christians, Paul wrote, “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me. That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church” (1 Corinthians 4:15-17). In this passage Paul says that

Timothy is his “faithful child in the Lord,” who will remind the Corinthian Christians of Paul’s ways in Christ. When a disciple is faithful, he or she should remind others of his/her discipler. Paul was a successful shepherd and spiritual leader because he was able to raise Timothy to the point where Timothy could represent his ways and views faithfully.

3. Put the name(s) of your spiritual peers on the left side (arm) of the KC in the order of the closeness (intimacy) of relationship with you from the center of the KC if there are more than one.

The two biblical models (examples):

i. Daniel and his three friends

They threatened the Babylonian kingdom, had victory over the pagan king and his subjects, glorified God and revealed who he is (Daniel 1:6-20, 3:8:30, 6:10:24). From the beginning it was Daniel’s resolution not to defile himself with the king’s food (Daniel 1:8). Daniel, however, did not do this on his own; he included his three friends (Daniel 1:11-15). Daniel’s initiative and the agreement of his friends led them to experience God’s protection even in the Babylonian court. This friendship and shared experience led them to strengthen one another in being faithful to God.

ii. David and Jonathan

Their friendship in God was formed when they first encountered each other and lasted until the very end of their lives. “As soon as he (David) had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul” (1 Samuel 18:1). As the son of King Saul, Jonathan was the crown prince who was to succeed to the throne as the second king of Israel, but he was never jealous of

David who was more excellent than himself in many ways. This was because he was not only aware that God chose David as the next king of Israel, but was also surrendered to the will of God. Jonathan loved David because he feared the Lord and honored David because of his commitment to God. Their friendship was God-centered, with the fear of the Lord.

Upon hearing the news of his dear friend Jonathan's death, David lamented over the death with this lamentation: "I am distressed for you, my brother Jonathan: very pleasant have you been to me: your love to me was extraordinary, surpassing the love of women" (2 Samuel 1:26). This confession shows how incredibly valuable friendships can be when they are formed because of God.

4. Marriage and family: Spouse and Child(ren)

Put the name of your spouse if you are married and put the name(s) of your child(ren) on the right side (arm) of the KC. If you are single, one should leave it blank (you can put the name of your spouse and the name of child or the names of children later if you should marry). If you're engaged, put the name of your fiancée.

i. Spouse: Isaac and Rebekah

God created Eve as a helper fit for Adam (Genesis 2:18). This biblical model is reflected in the marriage relationship between Isaac and Rebekah. "Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death" (Genesis 24:67). This seemingly simple statement of the marriage of Isaac and Rebekah contains many truths about what a biblical marriage should be.

Rebekah could comfort Isaac after his mother's death. The relationship between Isaac and his mother Sarah was a special relationship. Sarah bore Isaac at the age of ninety, and this was through God's power and promise alone. Isaac was no ordinary son to Sarah, and that must have been reflected in their relationship. When Sarah died, Isaac must have been filled with grief and emptiness. The fact that young Rebekah could fill that void testifies to her character. At this point in the narrative, we already know that Rebekah was mature and decisive (Genesis 24:58), and had a generous and serving heart, not only for Abraham's servant, who was a stranger, but also for his camels (Genesis 24:46). A woman like this could fill the void left by Isaac's great mother, Sarah. Rebekah's presence as a spiritual, mature woman in her husband's life fulfilled God's design for marriage.

In the latter years when Isaac's eyes became dim and his judgment obscured, he wanted to bless Esau instead of Jacob, contrary to God's will. At that critical juncture his wife Rebekah was willing to take the curse of Jacob upon herself and helped her husband in carrying out the will of God (Genesis 27:13). Rebekah epitomized what God meant by "helper" when he created Eve as a helper for her husband. Eve had failed utterly, but Rebekah showed what a spiritual "helper" could be.

**If your spouse is not a believer yet, put brackets around his/her name. By doing so, it symbolizes that he/she is blocked from the koinonia (fellowship) in the eternal life of the Lord Jesus Christ as of now. It is your responsibility before God to get your unbelieving spouse into the koinonia in the life of Jesus, so that you can have true relationship and fellowship in the Lord with your spouse who shares the eternal joy*

together. When your spouse becomes a believer, lift the brackets from his/her name to symbolize his/her coming into the koinonia in Jesus Christ.

ii. Child(ren)

If you have a child or children, put the name of your child and names of your children under your spouse's name. This is your physical family. Once again, this diagram represents the koinonia in Jesus, so as in the case of an unbelieving spouse, if your child is still unbelieving, put brackets on his/her name. When your child becomes a believer, lift the brackets from his/her name and move his/her name to the bottom side of the Koinonia Cross. You should now regard your born-again child as your spiritual son or daughter, and raise him/her in the same way you raise your disciple or your sheep within the family of God.

5. Sheep (disciples, followers, mentees)

Put on the bottom side (part) of the KC the name(s) of your sheep whom you are taking care of, in the order of the closeness in relationship.

In the section for spiritual leaders, the relationship between Paul and Timothy has already been presented. Another biblical model for shepherd-sheep relationship is the relationship between Naomi and Ruth. This section will focus on Ruth more than Naomi, as we discuss the character of disciples.

This relationship was not of Naomi's seeking. Naomi had sought to send Ruth away back to her father's house, but she refused to go back and clung to Naomi. Without this determination on Ruth's part, Naomi could not be a spiritual leader. A good sheep can make a good shepherd, as well as the other way around. Ruth's confession as she clings to Naomi is so determined that it is unstoppable: "Do not urge me to leave you or

to return from following you. For where you go I will go, and where you lodge, I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you” (Ruth 1:16-17). We see an amazing loyalty, faithfulness and love towards Naomi, who was not merely her mother-in-law but her spiritual leader. Ruth says, “Your people shall be my people, and your God my God.” Ruth clung to Naomi because Naomi was her connecting link to God. To Ruth, Naomi was not an ordinary mother-in-law but a woman of God. Naomi had lost everything and everyone, but she still had God in her life. What makes Ruth special is that she was able to see Naomi as a woman of God, unlike her sister-in-law who had some level of humanistic loyalty to Naomi, but left at Naomi’s urging (Ruth 1:14). This shows that humanistic loyalty is not able to account for the relationship between Naomi and Ruth. This special relationship was possible only because of God. This fact makes the Naomi-Ruth relationship a good model to follow for raising faithful disciples today. Through Naomi’s guidance Ruth was blessed even to the point of becoming the great-grandmother of David and being included in the lineage of Jesus.

6. Finally make concentric circles in your KC from the center. Then you can find the closest person on each side (arm), who are the closest people in your life: your spouse, the closest spiritual leader, the closest spiritual peer and the closest sheep. They are the ones who reflect you more than others in your KC because you put their names in the innermost circle.

The innermost circle of relationships serves as a mirror to the one who examines his or her life through the Koinonia Cross diagram. This is the answer to the question posed earlier: what is *your* family of God? In other words, what is *your* church?

The Koinonia Cross is thus an accurate representation of the one who draws it – a self-portrait or a spiritual inventory. As mentioned in the beginning of this chapter, God reveals himself through the *koinonia* of the church, and if this, the “church” of the individual, is not abundant and balanced, spiritual poverty and lack of spiritual growth is inevitably the result. God intended for us to be surrounded by many brothers and sisters in Christ, in different kinds of relationships towards us. Many Christians today, if they were to examine their lives honestly, they might only have their physical family within the circle of closest relationships. In that case, there is little to hinder them from lapsing into idolizing their family since there are no other relationships constantly opening new insights into God’s will and purpose in their lives. Powerless lives, indistinguishable from those of non-Christians, are the result.

Galatians 3:28 reads, “There is neither Jew nor Greek, there is neither slave or free, there is no male and female, for you are all one in Christ Jesus.” In the Lord there is no racism, no classism and no sexism. Through the death of Christ Jesus, God built a new family in which all are forgiven and related to one another as brothers and sisters in eternal relationships through the blood of Christ. The purpose of this family is to do the will of God, which is to bring in the lost brothers and sisters into this family by going and making disciples of all nations (Matthew 28:19, John 4:34-38).¹³

¹³ Grenz, *Theology for the Community of God*, 423-42.

Testimonies

I have been striving to plant churches in the States and overseas with the principle of the Koinonia Cross for thirty-plus years. As a result, together with my husband, Rev. Paul Kim, and our disciples, I was able to plant more than thirty churches. Some of them have closed down, but I am still on the field planting churches, and I expect to do so until the end of my life or when the Lord comes back.

I have asked four of my disciples, and those whom they have discipled, to write about their own experiences of the Koinonia Cross and have attached their testimonies to serve as case studies of how a full understanding of our relationships in Christ can help us build a stronger church.

Daniel Cho¹⁴

In August of 1992, two weeks before I was supposed to leave my home in Baton Rouge, Louisiana, to begin my first year of college at Harvard, I told my mom that I wanted to change direction, give up the idol of Harvard, and attend Jimmy Swaggart Bible College instead. The Lord – and my mom – had other plans. After intense discussions with my mom, I agreed to go up to Boston and at least give things a try. My pastor contacted Berkland Baptist Church (BBC), a new Asian-American church plant in Boston, and spoke to Chaplain Rebekah who assured him that she would take good care

¹⁴ Harvard College (Anthropology, A.B), Gordon-Conwell Theological Seminary (M.Div.), Yale Divinity School (STM), Midwestern Baptist Theological Seminary (D.Min., in progress); Executive Director and Asia Director (present) of Veritas Forum, Southern Baptist Co-Chaplain at Harvard University, College Department Director of Antioch Baptist Church (Cambridge, MA). E-mail message to author, July 19, 2015. Testimony is included by permission of the testifier.

of me. So began a new chapter that would change the course of my life and my relationship with God.

Three characteristics of Berkland attracted me and challenged me at the core. First, the entire church was unequivocally committed to studying the word of God. Chaplain Rebekah was an especially gifted Bible teacher. Every Friday night, she would teach a group of Harvard students for three hours, verse by verse, digesting each word and applying it directly to our lives, often leading to painful realizations of the need for change and repentance. Secondly, I saw a commitment to following Christ through simple living. This was a church full of high-achieving Asian-Americans, but as a young college student, I saw values so different from what my peers and I aspired to. Small apartments, practical cars, simple clothes, and calendars full of meetings with people like me, not personal agendas or advancement.

Thirdly, everything was crystalized in radical “life together.” What I saw was a spiritual family – not merely a community – joined together in a tightly woven web of relationships, bound by the blood and headship of Jesus Christ. At the age of 11, I had been deeply disappointed by the failure of my physical family when my father left us. But God renewed my heart and my trust in a heavenly father when I experienced the living reality of his family in his church.

My understanding of church grew deeper when Chaplain Rebekah shared the message of the Koinonia Cross with us during the fall semester of my junior year. The message, the Bible passages, and the visual representation gave me a clear understanding of what I had witnessed for the first two years of my college life and gave me a vision for what I was called to build for the rest of my life. As I took “spiritual inventory” of my

life, it was clear that what mattered most were eternal Christ-centered relationships, not the passing things of this world.

In the living context of these Koinonia Cross relationships, the word of God moved from theory to reality. I experienced this most formatively during the years I lived with a group of brothers in the second unit of Pastor Paul and Chaplain Rebekah's duplex. As undergrads, we wanted to live together to build the kind of relationships we saw in our leaders. Chaplain Rebekah invited us to live out that vision in her home (Concord House) and under her guidance. Love, trust, and obedience became part of my daily life, developed and refined through the process of being humbled and broken when sins were exposed and corrected, surrendering to the will of God by tying my decisions and future to the people of God, and being loved and loving others as Jesus loved – with sacrifice and suffering.

From the beginning of our time at Concord House, Chaplain Rebekah challenged us to become spiritual fathers, beginning with loving the campuses where each of us was a student. She called upon us to share her burden for building the church of God and trusted us more than we deserved, pushing us to grow and inspiring us to take leaps of faith. Among the first nine of us who lived at Concord House, five of us are ordained pastors and one is in seminary. The leadership training ministry at Concord House continues today and I now assist Chaplain Rebekah in raising up future generations of leaders and pastors.

After working a few years post-college, I went to Gordon-Conwell, then Yale Divinity School, then led The Veritas Forum ministry for eight years, and in each of those seasons, my rootedness in a specific community of God's people has given me a

critical context for understanding the history, present workings and future promises of God. As my experience of the wider Christian world has grown over the years, I have come to appreciate more and more the profound mystery that is the church, the body of Christ, the family of God. I believe God is answering Jesus' priestly prayer in John 17:20-21 through the church.

Pastor Paul and Chaplain Rebekah continue to be the spiritual father and mother for our church family worldwide. They continue to exhort us to live out the radical unity for which Jesus prayed and through which the world will believe that Jesus is sent by God. They have established a spiritual heritage in our church, rooted in the word of God, modeled in their continuing sacrifice and love, and lived out through our Koinonia-Cross relationships. Most recently, Chaplain Rebekah opened the door for me to become a co-chaplain with her at Harvard, and I am committed to serving alongside her to reach another generation of Harvard students with the Gospel, inviting them into life abundant in His church.

Andy Sanghyok Pak¹⁵

I started to attend Berkland Baptist Church in November of 1981 as a freshman in Berkeley, eight months after the founding of BBC by Pastor Paul Kim and his wife Rebekah. Although my spiritual walk with Christ began in high school, it was not until I came to BBC that I learned (and continue to learn) what it means to follow Christ

¹⁵ University of California, Berkeley (Philosophy, B.A.), Golden Gate Baptist Theological Seminary (M.Div.), Southern Baptist Theological Seminary (Systematic Theology, Ph.D.), Oxford University (Regent College, M.Phil.); Golden Gate Baptist Theological Seminary adjunct professor (1996-2001), Senior Pastor of Galilee Baptist Church (mission church of Antioch Baptist Church) in Seoul, Korea. E-mail message to author, July 20, 2015. Testimony is included by permission of the testifier.

personally and concretely. I have learned through BBC that repentance and obedience mean nothing unless they are specific and concrete. And that such concrete repentance and obedience cannot be learned (not once and for all but continuously and daily) without the help of concrete leaders within the setting of a concrete church who can help the individual not only to discern the particular command of Jesus of the hour but also to carry it out practically. It was Aristotle who observed many years ago that one of the peculiarities of ethical action is that any ethical action worth doing requires a mastery of what he called “*phronesis*” (practical wisdom) which can only be learned case-by-case from an already-practicing mature ethical guide. Jesus called the disciples to follow *him* and not some general truths about God and salvation. And in the so-called Great Commission, Jesus entrusted the authority to “make disciples of all nations” to the church which should guide the would-be disciples by “teaching them to *observe*” all the commands of Jesus (Matthew 28:19-20). Jesus refers to this on-going process of person- and situation-specific discerning and obeying of Christ amongst us that can only occur within the context of a living relationship (where at minimum two or three are gathered in his name) as “binding and loosing” (Matthew 18) and as “shepherd and sheep” relationship (John 10). Apostle Paul refers to it as having a “father” in Christ instead of having “countless guides” (or in today’s parlance, “mentors”) in Christ (1 Corinthians 4), likening the process to a woman giving birth to a child, a process filled with anguish and pain (Galatians 4:19).

In my case, it was not a “father” but a spiritual “mother,” Chaplain Rebekah Kim, who played (and continues to play) the (often) thankless task of sowing the seeds, watering the soil, pulling out the weeds, and keeping the foragers away, helping me to be

where I am today. To be sure, only God gives the growth. But God always works through the Son (that is, through the body of Christ, the church) and by the Holy Spirit! Chaplain Kim always teaches the Bible in such a way that the hearer is personally brought before the living God and forced to confront the reality of his or her sinful values and actions. Our usual response to such a challenge is bare-faced refusal. So I offered excuses and lodged counter accusations: “you are a woman and that’s why you see it that way,” “you do not know who I am,” “do you not have faults of your own?” and so on. But like a real mother, she never backs down. Like Jesus, she always seeks to be a “peace maker,” even if it means being crucified in the process of doing so, rather than a “peace lover” (Matthew 5:9). Through her persistent love, I learned what a dark and sinister sinner I am and also with what mercy and power God saved me and sustains me through his church.

In 1994, Chaplain Kim shared her new insights through the Koinonia Cross diagram, and I was blown away by it even though I had been experiencing Christ-centered relationships within our church for more than ten years at that time. The principle of Koinonia Cross brought my experience in this church into focus and helped me understand clearly what church is.

It has been over 34 years since I came to this church. In the meanwhile, I was ordained to the Gospel ministry (1991). In between my pastoral ministry, with the full support of the church, I earned a Ph.D. degree in Systematic Theology at the Southern Baptist Theological Seminary (1998) and spent three years working on a D.Phil degree in Dogmatics at the University of Oxford (2002-2005). Since 2009 I have been stationed in Seoul, Korea, working as the senior pastor of a church founded by Berkland Baptist Church (now Antioch) some ten years ago. In the process, an erstwhile sheep has become

a leader and a co-laborer of Christ along with Chaplain Kim and a host of other disciples of hers. All the same, for me, Chaplain Kim will always be my spiritual “mother.” And I will always cherish the unique honor of being the very first disciple among all the disciples of Chaplain Kim at BBC!

I must confess that all those years of being a sheep have not made today’s repentance and obedience any easier. As Jesus said, we must bear *our* cross *daily* (Mark 8:34). Books on leadership are a legion, but I can vouchsafe personally that a leader must always be a follower. Otherwise it will be as it were, “a blind leading the blind.” Having been put in a position of leadership, I have learned that it is much more difficult to lead than to follow. Concrete repentance and obedience is hard enough, but teaching, rebuking, correcting, and training such inveterate and ungrateful (albeit forgiven) sinners is harder. No matter how unbearable my personal daily cross is, it simply cannot compare to the Cross Jesus bore for me. That is why, as much as I am grateful to God for the gift of eternal life, I am also grateful to God for placing in my life such a shepherd who has taken the difficult and lonely path of loving me with not just words but with self-denying actions. Thank God and thank you, Chaplain Kim!

Angela Suh Um¹⁶

I grew up in a household in which driving four hours to be taught by a renowned piano teacher, or mentored by a legendary coach, was a weekly norm. My dad always said, who you learn from is just as important as what you’re learning. How true this has

¹⁶ Harvard College (Government & East Asian Studies, A.B.), Harvard John F. Kennedy School of Government (M.P.P.); Founder of Boston Academic Consulting Group, Inc. Senior Pastor’s wife at Antioch Baptist Church (Cambridge, MA). E-mail message to author, July 20, 2015. Testimony is included by permission of the testifier.

proven to be, most especially in regards to the greatest of pursuits—knowing God and following Him.

The problem was that even though I had accepted Christ and grown up in a large, thriving Baptist church, I had a hard time finding anyone whom I could be discipled by. In retrospect, I'm certain that my arrogance had much to do with it. At the same time, no one ever taught me about commitment, or showed me what a spiritual discipler-disciple relationship looked like. In the fast-paced, revolving-door culture of modern American life, no youth pastor ever stayed long enough to develop a committed relationship with us, nor did they seem particularly interested in doing so. From this church norm, I concluded that Christian relationships were largely temporary and marginal. This was convenient for me, since I had other more important priorities such as my academic and extracurricular pursuits. For all my worldly ambitions, I found teachers who were passionate about training me to become the very best, and who I revered for their expertise, convictions, and commitment.

It was only when I came to Harvard and experienced the “best” of what the world offered—when the bottom fell out and I lost appetite for all the things that had defined and motivated me before. Depressed, disillusioned, and cynical, I quit church and religion for a while, only to crawl back to a Bible study because I had nowhere else to turn. It was there that I first heard Chaplain Becky teaching the gospel of Matthew like I had never heard before. Her Genesis Bible studies also blew me away. For someone who had grown up as the local “Bible Trivia Champion,” I wondered if I had ever read the Bible before, as God used Chaplain Becky to open my eyes to His startling and wonderful words of life. In the parched desert of my soul and spirit, God poured out His living water through

this little woman, who was both incredibly funny and equally terrifying in person (and believe me, I feared no one by that point in my life).

Besides the Word of God that she took more seriously than anyone else I had ever met before, Chaplain Becky's character and life were what intrigued me and drew me to check her out more critically. She was a puzzling mumbo-jumbo of contradictions—a mixed bag of uncompromising standards of holiness, truth, and guts, combined with a wicked sense of humor. She showed me that life following Jesus should be real, concrete, confident, powerful, honest, and fun. For we were a “chosen people, a royal priesthood, God's special possession... called out of darkness into His marvelous light, in order to proclaim the excellencies of God” (1 Peter 2:9). Nothing in this world, not even anything that Harvard offered, could compare to our calling as the Children of God, the Body of Christ, His eternal family.

It is this same message that I am striving to faithfully proclaim and teach to the next generation of “Berklanders,” the original name of the church I committed to when I was a college student. Yes, since Chaplain Becky and her husband, Pastor Paul Kim's so-called retirement in 2011, we have changed the Boston church name to Antioch Baptist Church, to mark a new era. But we are striving to retain the same spirit that was handed down to us by them, and all our leaders who paved the way and proved through their sacrificial and consistent lives, what it means to “deny themselves, take up the cross daily, and follow” Jesus (Luke 9:23).

From the very beginning, Chaplain Becky taught me that a life following Jesus was about relationships. That to love God equaled, loving people—for real, concretely, sacrificially. I didn't like relationships. Still don't. They are messy, complicated,

burdensome and inconvenient. They require too much risk, and involve so much heartache. But I watched Chaplain Becky loving and investing in people as if she really, really cared. She loved me, as if I were her own daughter! Go figure. I was a stranger to her, and often wrote her off, offended by her candor and indignant at her corrections. But she tirelessly treated me as if I were really, her own daughter. And when left to myself, the Holy Spirit would amplify just how true and undeniable her words were, time and time again. God uses her still as my Nathan, to confront, point out, and help me repent of my sins and blind spots. How grateful I am for such a person in my life. Moreover, I have experienced her presence as the Elijah in my life who humbles me and keeps me grounded, the Paul in my life whose zeal and energy are both inspiring and completely exhausting, and the Naomi whose God I so badly wanted to be my God too, years ago in my despair.

More than anything, I am grateful to the Lord for His providence and provision. Indeed, my Maker knows me, and He knew that someone like me, needed someone like her. In fact, it was God who arranged for me to first meet Chaplain Becky as a clueless four year-old at that same Baptist church in Los Angeles I grew up in, where she and Pastor Paul were married before they headed up to Berkeley to start their new church plant. Who but God could have known that many years later, I would inadvertently stumble back into church through her life-changing Bible studies and nearly thirty years later, that my husband and I would take-up the baton to continue their work in the Boston area. Amazing grace.

Thirty years is not a short time. The old Angela would have stuck with no one for more than a few years, much less thirty. Relationships, even church ones, were only ones

of convenience. The only commitment I knew, was to myself and my own plans and desires. But through her steady presence in my life for the past thirty-plus years, Chaplain Becky has been my shepherd and role model, used by God to teach me His claim upon my life—what it means to love Him with all my heart, soul, mind and strength. And what it means to love one another, as we have been individually so loved by God. There is no loving God without commitment, and there is no loving His people without commitment. And commitment means inconvenience, hardships, testing, tears, and trust through it all, together. By the grace of God, I have been firmly rooted in this church through my Koinonia Cross relationships, built upon the foundation of Jesus Christ. I am surrounded by people I am walking this lifelong journey together with: leaders who aren't mere "guardians... but father" (1 Corinthians 4:15), loving co-workers, challenging disciples, and a faithful, long-suffering spouse.

More than any book, program, conference, or ministry strategy, I have learned through my shepherd, the profound truth of Jesus' words to His disciples: "By this all people will know that you are my disciples, if you have love for one another" (John 13:35). It is through the impossible task of trying to love one another, that God's church is trained and built up, to do missions, make disciples and plant churches, proving to the world that we are His disciples. We strive to love, fall short, repent, and keep trying, all the way to heaven. This is what I have learned, and continue to learn, from my spiritual mother, as well of from all those on my Koinonia Cross.

"But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it" (2 Timothy 3:14). I am grateful to God to have learned and become convinced of His enduring truths, through Chaplain

Becky. The church, the bride and body of Christ, must be worthy of the true husband and the head. It is His church that she has taught me to love and cherish above all human ties, His word that has been her only tool, and her life that makes evident the love of Christ, the power of God, and the joy of life together.

Simon Kang¹⁷

I met Rev. Rebekah Kim when I transferred to UC Berkeley in the spring of 1990 and started to attend then Berkland Baptist Church. Though I started to attend church about two years prior to my transfer, it was only when I joined this church, that I had a truly life-changing conversion experience in May of 1991. The spirit-filled powerful word of God preached at the pulpit and taught during Bible studies, and the life of young people who strived to practice what they learned, inspired me to seek God earnestly, which eventually led to my conversion. However, I didn't get to know Rev. Kim that well because she with her family left for Boston to plant another church in 1991.

Upon graduation in 1992, I responded to the call to be a short-term missionary for a thriving youth ministry in Tashkent, Republic of Uzbekistan, which was a country newly independent from the Soviet Union. Thus started my career as a missionary. Ironically, in that mission field located exactly on the other side of the globe, I started to get to know Rev. Kim and our church deeper. While I was there for about a year, my immediate leader visited. Later on Rev. Kim also paid a visit to encourage us and to make sure we were doing all right spiritually. Our church not only sent us out but also did

¹⁷ University of California, Berkeley (Electronic Engineering, B.S.), Golden Gate Baptist Theological Seminary (M.Div.), Gateway Seminary (D.Min. in progress); Senior Pastor of Nazareth Baptist Church in Tbilisi, the Republic of Georgia (mission church of Antioch Baptist Church). E-mail message to author, July 20, 2015. Testimony is included by permission of the testifier.

whatever they could to care for us who were so far away. Even until then, I didn't know what it meant to have a trust relationship. However, observing one of my peer missionaries sent out from the same group in our church in the States having a such intimate relationship with her leader though they were far away from each other, gave me desire to develop such relationship with my own spiritual leader also.

However, such a trust relationship didn't come easy. Returning to the States in January 1994, I started to attend seminary. Also, I started to try to develop a trust relationship with my spiritual leader. Eventually God revealed to me that the problem lay within me, and it was ultimately my pride and my trust in my own judgment which hindered me from truly trusting others in Christ. Before I became a Christian, I was so cynical and pessimistic about people that my conclusion had been, 'In this world, there is no one worthy of my trust.'

Meanwhile, in the spring of the same year, Rev. Kim came as a retreat speaker. As I was listening to her preaching the word of God so powerfully with utmost sincerity, I came to see what kind of God fearing, Jesus-filled person she was. I knew deep down in my heart that I wanted to follow her and become like her. Also through her, God showed me that I was like a jar with a crack at the bottom, and that I had to seal that crack with trust. At that time, Rev. Kim became my lifetime leader and spiritual mother. Ever since then, by the grace of God, my trust in her was never shaken, because her fear of God and love for the Lord remained the same as far as I could observe. Since then, whenever I think about all the unchanging trust relationships that I gained in our church as I constantly fill up the crack of distrust in the jar of my heart again and again with trust, and whenever I think about how much I could experience such genuine love of God

through those relationships, I cannot help but tear up because I didn't think that such a thing is possible at all before I became a child of God.

Looking back, during the twenty-some years of my life as a missionary commissioned and fully supported by our church, such trust relationships, especially with my spiritual leader Rev. Kim, played a foundational role. Following the call to missions was only possible because I am supported by my spiritual mother and peers in my personal Koinonia Cross, and also because our mission team of brothers and sisters are bound together by our Koinonia Cross relationships.

Since I went out to the mission field as a long-term missionary at the end of 1996, my family moved around, from Tashkent to Moscow then back to Tashkent, to Japan, to Korea, to Almaty, to Timor-Lest and then finally to the Republic of Georgia where I'm currently residing and doing mission work. The trust relationship made my obedience so much easier. As I moved around to many different countries according to God's call through my church and leaders for more than 20 years, I could honestly testify that it wasn't difficult at all, as many people assume. I came to experience personally that the easiest life is a life of obedience in trusting relationships in Christ.

Whatever the country I was in doing the mission work, Rev. Kim visited countless times giving full spiritual, moral and financial support. During her numerous visits, neither she nor our church as a whole ever asked about the logistics of mission – number of conversions, money spending, etc. As my leader and the church fully trusted me with all the financial matters in the mission field, I became more fearful and responsible not to waste God's money. Throughout my twenty-some years of missionary life, I was never rebuked for lack of conversion or slow going of certain projects.

However, a few times, I was severely rebuked by Rev. Kim for having lost the joy of salvation when I became too much focused on all the doings in the mission work.

I feel that I'm the most blessed missionary in the whole world for the reasons I've stated above and feel that much responsible to strive to glorify God. If someone asked me how I've been doing my mission work, my answer would be: "It was possible only because of the power of trust relationships."

Patrick Liu¹⁸

I have learned that everything in Christian life boils down to relationship — our relationship with God, of course, but this is inextricably tied to our relationship with God's people. From the beginning, my own salvation decision was only possible because of the sacrificial love of my leaders, who poured out everything for me, praying for me, teaching me God's Word, and meeting with me in person, even when I wasn't responding or making any spiritual progress. As a self-sufficient, untrusting Harvard undergraduate, I thought that I could live life on my own, without God or anyone else. But through years of weekly Bible studies with Chaplain Rebekah and personal one-on-one meetings with Pastor Dan Cho, I was able both to hear about God's selfless love, and also to experience it firsthand. In my senior year of college, after years of wavering and confusion, I finally admitted I was a hopeless sinner and repented, confessing that I needed Jesus as my Savior. I realized that I couldn't live my life without God, and I didn't want to reject a relationship with Him any longer. Much of that realization came about because I had

¹⁸ Harvard College (Linguistics, A.B.), Harvard University (Linguistics, Ph.D.), Yale Divinity School (Hebrew Bible, M.A.R.), Brandeis University (Near Eastern and Judaic Studies, M.A.), Midwestern Baptist Theological Seminary (Biblical Studies, Ph.D.); Deacon, Antioch Baptist Church (Cambridge, MA). E-mail message to author, February 17, 2018. Testimony is included by permission of the testifier.

observed the deep history of personal relationships between those who were reaching out to me, and this helped me see what was missing in my self-sufficient life. I thank God that when I finally put my trust in Him, He showed me that He wanted to give me a whole family of His people to trust.

That was almost twenty years ago, and since then I have attached myself even more closely to our church, because I know that it is through my relationships with God's people that I can know and experience God's love. As an undergraduate student, I learned from Chaplain Rebekah's Koinonia Cross message that my relationship with Christ is reflected in my relationships within His body, the church. Without this body, it would be impossible for me to understand what it means to live for Christ. Through this body, I have been ministered to and have learned how to minister to others.

In my life decisions, I have relied on the counsel and guidance of those who have known me best for many years — in particular, Pastor Dan and Chaplain Rebekah. Whether it was making decisions about returning to graduate school, or about the best way to reach out to the lost at Harvard, or even about seeking a marriage partner, relying on God in those decisions meant relying on the leaders He had placed in my life. When I think of what it means to trust God, I can therefore look back on various decisions I have made, but more concretely, I can understand it through a very tangible, day-to-day, year-after-year relationship with Pastor Dan and Chaplain Rebekah, leaders who have been there from the beginning of my spiritual life.

I have also had the privilege and responsibility to lead and guide others, following in the footsteps of those who cared for me. When I remember that Christ taught us to love each other as He loved us, I am so grateful for this concrete way to obey Him. It is

precisely in the context of my relationships with sheep that I can live this command out, thinking of the sacrificial love that I myself have concretely experienced, and trying to help others experience that same kind of love. Through this, I believe I have been able to understand a little more of what Christ's love is. It is always such a blessed encouragement when someone who I have been ministering to comes to see what I see in our church and makes a concrete decision by faith to invest their lives in the web of relationships surrounding us.

Even my marriage has been shaped by the people of God around me. Both my wife and I found that we were only able to take that step of faith to commit to one another because we knew that we already had a strong support network of leaders and peers who knew both of us and could help us navigate whatever troubles we might encounter. As we recently welcomed our first child, we are even more grateful for the presence of those who know our spiritual strengths and failings, and who can show us how to maintain a spiritual perspective in the midst of important life transitions. It takes a lot of faith in God just to live a single day, but the wealth of relationships within God's church — not necessarily the quantity, but the depth of relationship — has allowed us to place our faith in God.

Knowing myself, I definitely could not have come to know Jesus as my Savior without the kind of deeply committed relationships that can only form over years of faithful life together. It took a miracle, as well as countless hours of personal sacrifice from Pastor Dan and Chaplain Rebekah, for a selfish sinner like myself to acknowledge my sin and need for God. Only the power of God's Spirit, working through them and others to challenge and encourage me, could make it possible for me to change over the

years, however slowly and slightly, from someone who wanted only to be left alone, to someone who could actually care for and pray for others, even wanting people to stay in my life.

This legacy of committed relationships in Christ is what I hope to bring to capable, independent, self-centered Harvard students like myself, who are so unaware of their need for God and the family of God. I am currently serving as a campus minister at Harvard, assisting Chaplain Rebekah and Pastor Dan, who are both still chaplains there. I am also pursuing a higher degree in biblical studies, so that I can be further trained to correctly and responsibly wield the Word of God for arrogant and skeptical Harvard undergrads. Until God calls me to another mission field, I want to minister to these impossible students, showing them the richness of Koinonia Cross relationships, so that they can repent of trusting only in themselves and learn to trust God, through His people.

Stephanie Cho¹⁹

I came to Berkland Baptist Church in my freshman year at Harvard in 1997. I did not know it at the time, but I was a typical lone-ranger Christian: independent, self-sufficient and self-content. Growing up in church, I thought I was more spiritual than all the people in my youth group and didn't need anyone, so I barely went. I assumed I was a good Christian and thought I knew a lot about the Bible.

When I first got to Harvard I was involved in several Christian groups, but there was something different in the powerful and piercing Bible teaching of Chaplain

¹⁹ Harvard University (Neurobiology, A.B.), New York University School of Medicine (M.D.); Spaulding Rehabilitation Hospital / Harvard Medical School, Attending Physiatrist in Spinal Cord Injury and Brain Injury, Pastor's wife at Antioch Baptist Church (Cambridge, MA). E-mail message to author, February 17, 2018. Testimony is included by permission of the testifier.

Rebekah. And something different in the lives of the other church leaders who were sold-out for God, in particular Angela. She was pregnant with her first baby when I met her, but she was full of energy and passion. As she opened up her heart and life to me, over time, I learned to trust and open up. I came to see how much I needed a spiritual leader to help me grow. I proudly wanted to have sheep, but I could not be a shepherd without first learning to be a humble sheep.

Through Chaplain Rebekah's Koinonia Cross message, I learned that after establishing my relationship with God as the solid foundation, the most important human relationship was to find the right spiritual leader, a Ruth-Naomi relationship, which I saw beautifully and powerfully lived out in Chaplain Rebekah and Angela. In Angela, I found someone who was willing to disciple me in the ways of Christ, who was willing to take risks to lead me toward the Cross. Someone who knew me better than I knew myself, who challenged me to repent and who reminded me of God's unfailing love. Someone who was willing to fight in prayer for me even more than I was; willing to risk being misunderstood by speaking the hard truth that could set me free, all because of God. Through the years of our relationship, I've come to know more the depths of my sin, something that would have been impossible as a relatively "good girl"—but inside, strong, stubborn, and self-righteous. I would have never trusted or stayed to listen to the truth. I would have never really believed deep down that I was "that" bad. I would have just stayed in my fantasy world, keeping up my image as a good Christian. But only through seeing the depths of my sin, could I then understand more deeply the unconditional love of God, unconditional because it is totally despite who I am. Angela had nothing to gain, just a lot of heartache, and headache, and long hours spent with me,

away from her young kids. Only the unconditional love of God could explain it. No matter all my struggles and doubts, as long as God placed me in her life, she was committed to fight the spiritual battle and sacrifice with the heart of a mother until Christ was formed in me (Galatians 4:19). That was God's love for me. Only the truth and mercy of God that I concretely experienced through Angela could finally break my ego, take me to rock bottom, so there I could finally repent and be set free by the power of God's forgiveness.

She taught me and showed me that a worthy life is one poured out for the eternal God and His glory, not the fleeting things of the world and my own glory. That is why I committed to this family of God and to college ministry, where I now serve as a pastor's wife, supporting Chaplain Rebekah and Angela in ministering to students at Harvard. Through Chaplain Rebekah and Angela, I have come to understand the meaning of covenant relationships, completely different from the convenient, comfortable, "user" relationships that I had with so many others. They have walked along side me through every stage of life—through my college years, medical school, career, marriage, motherhood, and now as a pastor's wife myself. They have led me to develop my own Koinonia Cross relationships through countless hours of fellowship and "life together" (as Bonhoeffer put it). They taught me a biblical perspective of marriage and family, to put my hope and life in Jesus, not in my husband or my children. With the young college students I strive to shepherd now, I continue to look to both of them for guidance, spiritual wisdom and discernment. They teach me and push me to mature myself, first of all in my relationship with Christ at the center, praying and relying on His Spirit, and from there building up each part of my Koinonia Cross, as we share victories and defeats

together, fighting in prayer for the impossible, and learning how to lay down our lives for God's precious sheep.

It's been 20 years since I met Chaplain Rebekah and Angela. Discipleship is lifelong. I will never outgrow my need for my spiritual mothers. On the contrary, the more I grow closer to God and His Light, the more I see who I am, and the more desperately I cling to my Naomi's, knowing I cannot trust myself. I am so incredibly blessed and privileged. It is not easy to find someone to whom you can entrust your life, or who is willing to be responsible for your life before God, someone who is committed to you for eternity just because of God. For this blessing, I am so grateful.

James Lee²⁰

I met Pastor Simon Kang when I was an undergraduate student at UC Berkeley in 1990. We both attended Berkland Baptist Church together, and we also bumped into each other quite often in the dining commons at school. In fact, a group of brothers from our church regularly ate dinner together there, and Pastor Simon joined us often even though he was much older than us. Little did I know back then that on the mission field 30 plus years later he would become my dear shepherd and spiritual father.

I began attending Berkland Baptist Church as a Freshman at UC Berkeley in 1986 and that is when I first encountered Rev. Rebekah Kim. I came to respect her tremendously during those college years because of her Spirit-filled and insightful bible studies and her radical, biblical lifestyle. However, after graduation I went off to medical

²⁰ University of California, Berkeley (Genetics, B.A.), Hahnemann University School of Medicine (M.D.); Missionary in Timor-Leste and the Republic of Georgia (2011 – 2017), Senior Pastor at Worthy Life Baptist Church (Washington, D.C.). E-mail message to author, February 18, 2018. Testimony is included by permission of the testifier.

school in Philadelphia, ready to move on and thinking that my time with this church was over. In hindsight, I remained quite unbroken despite the discipleship I received at the church. Years later by God's sovereign arrangement I was reunited with Rev. Kim in Boston where she and her family had moved to plant another church (now named Antioch Baptist Church) and where I went for my residency training. Through many personal spiritual struggles during my medical school years, God began humbling me. After moving to Boston, the Lord continued to deal with my pride which was evident through, among other things, my basic lack of trust in people. As I examined my life after listening to Bible studies from Rev. Kim, I had to admit to myself that I would probably fare far better spiritually if I were to listen to and trust in people more spiritually mature than myself than if I were to stubbornly continue relying on myself because trusting in myself had gotten me nowhere. I had been such a "Lone Ranger" Christian with little fruit to show for myself to this point in my life. 1 John 4:20 says, "If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen." Through this Scripture, God dealt with me. Although the apostle John speaks of love here, I knew trust applied as well. How did I dare claim to trust God whom I could not see if I did not even trust a brother whom I could see? I was a liar. I repented and began trusting in the people of God at church.

Years later at a church conference in California organized by our church, Pastor Simon was one of the keynote speakers. He spoke about the feeding of the 5,000 and how God used the five loaves and two fish which the boy gave to Jesus to multiply them as only He can to feed the immense crowd. Pastor Simon humbly gave a testimonial message about how he had given "his five loaves and two fish" to Jesus as well for God

to work as only He can. At this church conference a desire was planted in my heart, a dream...that maybe one day I could join Pastor Simon on the mission field in Uzbekistan and be together with him.

As the Lord would have it Timor-Leste, not Uzbekistan, was the place He brought us together as shepherd and sheep. The Lord called Pastor Simon's family and my family together to begin a new work in that impoverished island nation in 2011. My family was commissioned and fully supported by Antioch Baptist Church in Boston. I left a good job at an orthopedic practice in the US with my family for the mission field in obedience to God's call, not knowing what to expect. I had no idea how tremendously God would bless me in the coming years (Ephesians 3:20), especially through my shepherd-sheep relationship with Pastor Simon.

Through hearing Pastor Simon's Spirit-filled Bible studies and sermons regularly in Timor-Leste, I saw his passion for the Lord. Also, our families lived together in a communal setting in those days for safety reasons, and this allowed me to observe his life intimately on a daily basis. I observed how he lived out what he preached. Pastor Simon's fear of the Lord and his love for Him above all else became abundantly clear to me. It dawned on me that the people whom I can trust the most in this world are people who fear the Lord because they will not mess with my life. And why not? Because they know they must give account of their lives to God. So, it was then a no-brainer for me to decide to trust Pastor Simon fully.

During the past six years that I was with him in the field (first in Timor-Leste and then in the Republic of Georgia), Pastor Simon consistently taught about the importance of obedience in Christian life. His personal experience has been: obey God first and

understand later because He takes care of us (we really don't understand anyway without first obeying). This biblical truth which he himself lives out has impacted me very much, and I strive to follow in Pastor Simon's footsteps. As I do, I've been able to testify with him that 'obey first and understand later' is God's way. Trusting and following my spiritual leader has made a huge difference in my spiritual growth. Without a doubt, I could not have grown nearly as much as I have without my trust relationship with him. In 1 Corinthians 11:1, Paul says, "Be imitators of me, as I am of Christ." Generally speaking, I have been trying to imitate Pastor Simon as he tries to imitate Christ. I'm so grateful to God for giving me a loving spiritual father in Pastor Simon, not a guardian (1 Corinthians 4:15). He has loved me with the love of the Lord, encouraging me when I need encouragement and correcting me when I need correction (Hebrews 12:6).

"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). Pastor Simon has mentioned this verse countless times over the past six years, and it has become one of my favorite verses. He always emphasizes that "apart from me you can do nothing." Through Pastor Simon, this verse has become so real and powerful to me. Because he knows that he can't do anything, he relies on the Spirit through prayer and the word of God. My life has changed because I am following Pastor Simon's example and doing the same now knowing that I can't do anything apart from Him.

Even though I am now back in the US pastoring one of the sister churches of Berkland Baptist Church, my relationship with Pastor Simon continues as we are one in Spirit through prayers. Of course we are in touch with one another regularly, and I miss him terribly. I am so strengthened knowing that he prays for me.

In hindsight, distrust was one of my biggest sins. In the past, I bought into the deception of Satan who is the master at casting doubt (Genesis 3:1) and whose goal is for me to distrust God and the people of God. Humbling myself and repenting of this sin opened the pathway to spiritual growth and one of the greatest blessings of my life: my shepherd-sheep relationship with Pastor Simon.

Conclusion

In this chapter, we have explored the Koinonia Cross model of the church and shown through personal testimonies how Koinonia Cross relationships have enriched the lives of young people so that they could be empowered to live for Christ. Having laid down the biblical and theological foundations of the Koinonia Cross model of the church, in chapter 3, we will examine the current, relevant literature on church planting in the light of this model.

CHAPTER 3

CURRENT LITERATURE ON THE ROLE OF CHURCH AND PERSONAL RELATIONSHIPS IN CHURCH PLANTING AND MISSIONS

In this chapter, the literature on the historical background and the current state of the modern church planting and the missional church movement is reviewed. Many experts point out that personal discipleship/relationship dimension is crucial not only for the health of the church but also for the effectiveness of church in missions. Interacting with such literature, I argue that the call for the revitalization of church as the body of Christ and the family of God will remain an empty slogan without deep, discipling relationships. Koinonia Cross is the model we have developed to attain them and the fruit we have experienced has been wonderful.

From the Church Growth Movement to the Missional Church Movement

According to Alan Hirsch in his *The Forgotten Ways*, there was a paradigm shift in the model of the church when the Emperor Constantine rose to power, transforming “the church from marginal movement to central institution,” and sought to “unite the Christians in the empire and so secure the political link between church and state.”¹ Ever since then, the church has been operating in a “Christendom” mode, “wherein the church focused on internal needs and maintaining its cultural privilege in society,”² instead of remembering the mission that God has laid on the church, to make disciples of all

¹ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 58.

² J. Todd Billings, “What Makes a Church Missional?” *Christianity Today*, March 5, 2008, accessed November 23, 2017, <http://www.christianitytoday.com/ct/2008/march/16.56.html?start=1>.

nations. Alan Hirsch evaluates this move as being “absolutely disastrous for the Jesus movement that was incrementally transforming the Roman world from the bottom up,”³ as henceforth Christianity became a state religion, depending on the power of the state to enforce conformity to church teaching. This model “was weakened by the advent of the Renaissance and the Reformation (fourteenth through sixteenth century) and subsequently declined and eventually came to an end during the late Enlightenment.”⁴ In spite of this fact, many churches continued to operate in the “Christendom” mode, which assumes that the majority of the population is Christian and mission work is for missionaries sent overseas to heathen lands.

The contribution of the Church Growth Movement was to challenge this way of thinking. Ed Stetzer summarizes the Church Growth Movement as having started in the 1950s when Donald McGavran called for a deeper engagement with the culture of unreached people groups, to dig into existing relational networks to produce a movement that led people groups, rather than isolated individuals, to Christ.⁵ This movement was beneficial in restoring the focus of the church to the Great Commission. However, when the focus moved to how these principles might be applied to congregations in the U.S., an overemphasis on numerical growth and therefore formulae that could lead to numerical growth became a major issue with the Church Growth Movement.⁶

³ Hirsch, *The Forgotten Ways*, 60.

⁴ Hirsch, *The Forgotten Ways*, 60.

⁵ Ed Stetzer, “What’s the Deal with the Church Growth Movement? (part one),” *The Exchange*, October 1, 2012, accessed November 26, 2017, <http://www.christianitytoday.com/edstetzer/2012/october/whats-deal-with-church-growth-movement-part-one.html>.

⁶ Ed Stetzer, “What’s the Deal with the Church Growth Movement?- Part 3: Don’t Forget the Good,” *The Exchange*, October 15, 2012, accessed November 26, 2017, <http://www.christianitytoday.com/edstetzer/2012/october/whats-deal-with-church-growth-movement--part-3-dont.html>.

Dr. Gailyn Van Rheenen, in his article, *Contrasting Missional and Church Growth Perspectives*, agrees that there is often an undue emphasis on human intelligence and ingenuity, to find out “what works.”⁷ Although McGavran, in teaching practitioners “to employ tools from the social sciences to analyze culture and to use this analysis to develop penetrating strategies,” did not mean for them to focus exclusively on human planning, many proponents of Church Growth came to do so.⁸ Rheenen points out the fact that “Church Growth practitioners focused on *what humans do* in missions rather than on *what God is doing*... Christian leaders placed more emphasis on developing effective strategy than forming communities shaped in the image of God.”⁹

Indeed, numerical growth on its own is not a sign of the health of the congregation. A case in point is the Full Gospel Central Church in Korea. In *Planting and Growing Urban Churches: From Dream to Reality*, a compilation of articles from *Urban Mission*, a periodical sponsored by the Westminster Theological Seminary, this church is mentioned as a “superchurch”.¹⁰ The Full Gospel Central Church has all the factors that Church Growth proponents look for in a successful ministry – “prayer, a focus on needs and home cell groups”¹¹ as proven, working strategies, and the resulting explosive numerical growth. However, after this work has been published, the founding pastor of that church, Yonggi Cho, has been convicted of embezzlement, bringing the whole

⁷ Gailyn Van Rheenen, “#34 Contrasting Missional and Church Growth Perspectives,” *Missiological Reflections*, January 17, 2011, accessed November 26, 2017, <http://www.missiology.org/mr-34-contrasting-missional-and-church-growth-perspectives/>.

⁸ Van Rheenen, “#34 Contrasting Missional and Church Growth Perspectives”

⁹ Van Rheenen, “#34 Contrasting Missional and Church Growth Perspectives”

¹⁰ Harvie Conn, ed., *Planting and Growing Urban Churches: From Dream to Reality* (Grand Rapids, MI: Baker Books, 1997), 209.

¹¹ Conn, *Planting and Growing Urban Churches*, 209.

Christian church into disrepute.¹² Bringing people into churches is important, but why they come into and stay in the church is of far greater importance.

In Rheenen's analysis, the Missional movement corrects for the problems presented by the Church Growth model by restoring the focus to the centrality of the gospel and the work of the Holy Spirit, which results in unexpected "God's surprises" to mission workers.¹³ The Missional church is not about making the most number of converts, but about bringing people into the kingdom of God by making disciples of them. In Rheenen's view, the ideal model of the church committed to missions is "one which begins with and always returns to theological reflection."¹⁴

Urban Mission and Radical Discipleship

With the missional church movement, many began to seriously consider the fact that Christians are not only in the minority in the Western world, but many in Western societies no longer have any clue what Christianity is about. Alan Hirsch and Dave Ferguson claim in *On the Verge: A Journey into the Apostolic Future of the Church*, that only 40% of the population (at most) are culturally receptive to the gospel message. Rather than have churches fight over the 40%, churches should explore how to reach the 60%, who are alienated from traditional expressions of church.¹⁵ Rod Dreher sounds a more dire warning in *The Benedict Option*, that "American Christians are going to have

¹² Ruth Moon, "Founder of World's Largest Megachurch Convicted of Embezzling \$12 Million," *Christianity Today*, February 24, 2014, accessed November 30, 2017, <http://www.christianitytoday.com/news/2014/february/founder-of-worlds-largest-megachurch-convicted-cho-yoido.html>.

¹³ Rheenen, "#34 Contrasting Missional and Church Growth Perspectives"

¹⁴ Rheenen, "#34 Contrasting Missional and Church Growth Perspectives"

¹⁵ Alan Hirsch and Dave Ferguson, *On the Verge: A Journey into the Apostolic Future of the Church* (Grand Rapids, MI: Zondervan, 2011), 27-30.

to come to terms with the brute fact that we live in a culture, one in which our beliefs make increasingly little sense. We speak a language that the world more and more either cannot hear or finds offensive to its ears.”¹⁶ A deep theological reflection on how to be a church that is obedient to the calling of its Master in this age is absolutely necessary.

While the Church Growth movement was taking place, research on urban missions gained momentum in the early 1980s. In 1997, it was a widely acknowledged fact that “evangelizing the world means seizing the “gateways,” which invariably are towns and cities”¹⁷ in both the developing and the developed world. Raymond Bakke and Jim Hart also argue in *The Urban Christian* that cities of the world are strategically important for missions today, as the population of the world is being concentrated into its cities. Moreover, they point out that as the cities of the world grow increasingly international, with migrants from all corners of the world, the cities are strategically important mission fields if we are to reach the world for Christ.¹⁸ Accordingly, to reach the entire city in all its diversity, there has to be many ministries targeted at specific populations and cultures within the city.

This is the context in which the ministry of Berkland Baptist Church began, with a specific calling by God to campus missions. This calling took us to the “world-class cities” of our time, which have the most prestigious institutions of higher learning in the world, to reach out to a very specific population within that city. The college students which were our target group exhibited many of the characteristics of the urban dweller, being “rootless, mobile, media-tuned, [and] volatile.”¹⁹

¹⁶ Rod Dreher, *The Benedict Option* (Grand Rapids, MI: Zondervan, 2011), 12.

¹⁷ Conn, *Planting and Growing Urban Churches*, 18.

¹⁸ Raymond Bakke and Jim Hart, *The Urban Christian* (Bromley, Kent: MARC Europe, 1987), 32-37.

¹⁹ Bakke and Hart, *The Urban Christian*, 35.

To make connections with them, we found that the most effective way was relationship-based evangelism. Those who have studied urban missions and church planting movements repeatedly emphasize the need of activating all believers to engage in personal evangelism. Bakke and Hart make the point that training and empowering lay members to share the gospel in their personal network is essential.²⁰ Hirsch, in *The Forgotten Ways* and *On the Verge* says that apostolic movements can take place when every believer is on mission in every sphere of his life. He bases this on the doctrine of the Incarnation, saying that “If God’s central way of reaching his world was to incarnate himself in Jesus, then our way of reaching the world should likewise be *incarnational*,”²¹ which he further elaborates to mean that we should go into the life of our community, be close and be involved in the lives of those whom we are seeking to reach, have a servant attitude, and proclaim the gospel.

What does this mean for college student missions? It means not only that we go to campus and share the gospel, but also that we raise committed disciples who are themselves students on campus, sharing their lives with fellow students. So at the heart of missions is radical discipleship. D. Michael Henderson, in his *John Wesley’s Class Meeting*, makes the point that Wesley’s ministry had a more lasting impact than George Whitefield’s, because of the “class meeting” that Wesley used throughout his lifetime. This is similar to what we would call a “small group,” where large congregations are divided into smaller groups led by a leader who teaches the Word and helps the members apply them concretely to their lives. The author asserts that deeper relationships, consistent teaching, and most importantly, accountability in these Methodist small groups

²⁰ Bakke and Hart, *The Urban Christian*, 93-104.

²¹ Hirsch, *The Forgotten Ways*, 133.

led to greater transformation and spiritual renewal.²² Wesley's class meetings might have appeared to be very original and innovative in eighteenth century England, when the Church was in a sad state of deterioration and religion had lost any real impact in the daily lives of the people. However, the small group method of discipleship was not original to John Wesley, but is one that Christ himself had originated and modeled thousands of years earlier. Among the huge crowds that followed Jesus in the beginning of his public ministry, he intentionally chose twelve, and even from the twelve, he chose three for more particular training, and even among the three, he clearly singled out and prepared Peter to be the next "group leader." Despite the mob of people that is present in many of the Gospel accounts, Jesus always focused on his "small group" of disciples to teach, instruct, correct, and train them up as his disciples. The class-meeting discipleship "method" is exactly what Jesus himself has employed, in selecting a small group of disciples and often teaching them apart from the crowd. This is the proven and effective method of raising disciples.

Hirsch also makes the point that disciple making is at the heart of the DNA of a missional church. He points out that in the Western church, discipleship has been reduced "to the intellectual assimilation of ideas,"²³ and that "by AD 170 the underground Christian movement had developed what they called the *catechisms*... they involved rigorous personal examinations that required the catechumen to demonstrate why he or she was worthy of entry into the confessing community... Many were turned away

²² D. Michael Henderson, *John Wesley's Class Meeting: A Model for Making Disciples* (Wilmore, KY: Rafiki Books, 2016).

²³ Hirsch, *The Forgotten Ways*, 104.

because they were found unworthy.”²⁴ A white-hot faith in Jesus and a commitment to his cause is the starting point of discipleship.

Radical Discipleship and Koinonia-Cross Relationships

Hirsch describes discipleship as not a transmission of ideas or conformity to standards, but as becoming like Jesus.²⁵ Most importantly, the way in which this can take place is in “embodiment and transmission.” The gospel has to be lived out in concrete ways and “communicated through life itself, by the leader to the community, from teacher to disciple, and from believer to believer.”²⁶ This can only happen when the teacher and disciple are willing to invest a large amount of time being together, and build committed relationships that last a lifetime. Again, it is not enough to be a guide or a mentor for this transmission through embodiment to take place. It has to be a spiritual father-son relationship: “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me” (1 Corinthians 4:15-16). Only in this kind of relationship, true disciples can be produced who share the very faith and passion of the discipler, that is, disciples who are able to embody the gospel themselves in the world they inhabit.

Sheep that are raised through this kind of personal discipleship can in time become like their spiritual leaders. Because of this, it is very important to examine the nature of spiritual leadership, and what sort of qualities such leaders must possess. Gene Edwards makes a most important point about spiritual leadership in *A Tale of Three*

²⁴ Hirsch, *The Forgotten Ways*, 104.

²⁵ Hirsch, *The Forgotten Ways*, 113.

²⁶ Hirsch, *The Forgotten Ways*, 114-115.

Kings: A Study in Brokenness.²⁷ He uses the story of Saul, David, and Absalom, to make the point that the most important quality of a spiritual leader is brokenness. David's response to Saul and Absalom was the same – he never claimed or fought for his rights as a king, because he knew that the only legitimate source of authority is God. David's trust in God was absolute, even when things did not make sense, and his only desire was for the will of God to be done. This kind of brokenness, where the self is annihilated, comes to none of us naturally. Brokenness comes through suffering, sometimes severe and often incomprehensible, sometimes through people God placed in our lives. Sometimes submission to God should be lived out in submission to authorities that may even appear to be unlawful. This involves trusting in God more than one's own discernment, and leaving the ministry of the kingdom of God completely in God's hands. This self-denial and absolute trust in God is what makes relationships possible between sinners, and this quality most of all must be embodied in the leader and be transmitted to his or her disciples in order to enable them to become genuine followers of Christ.

As Neil Cole says in *Organic Leadership: Leading Naturally Right Where You Are*, natural leadership that is needed to sustain an organically growing church should reproduce leaders from within rather than rely on outside recruitment.²⁸ *Redeemer City to City*, a leadership development organization founded by Timothy Keller and Redeemer Presbyterian Church, recognizes this truth and is focusing on training church planters for their network of churches using a recently-established program called the Leadership Pipeline. The Leadership Pipeline is composed of a series of training programs, from the

²⁷ Gene Edwards, *A Tale of Three Kings: A Study in Brokenness* (Carol Stream, IL: Tyndale House Publishers, Inc., 1992).

²⁸ Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids, MI: Baker Books, 2009), 134.

Apprenticeship stage to City Lab, which is an ongoing training and community building program for practicing church planters.²⁹ While this is an effective way of training church planters and building this network of churches through internal reproduction, this is a very different model from Koinonia Cross-driven discipleship. Programs such as the Leadership Pipeline are effective in teaching techniques and developing gifts, but cannot be the central instrument for the “embodiment and transmission” of character and values. As mentioned above, transformation of character comes through discipleship in the context of deep, lifetime relationship and accountability, which can seldom be engendered in a program of a set length. The difference between the two models of raising homegrown leaders, in my point of view, is the difference between raising disciples as a spiritual parent and as a guardian (1 Corinthians 4:15-17).

In the Koinonia Cross model, the character of the leader is above all what is being replicated. The leader must be spiritual, to turn from pride and spiritual vanity, and be humble, in order to be qualified to lead a church and train up the next generation of leaders. Again, God needs humble, broken people of faith, rather than those who are particularly gifted or talented. There are many subtle ways in which church leaders compromise and turn their ministry into an idol, which prevents authentic church growth and change. A backsliding, or “spiritually plateaued leader” is more harmful than a simple failure; he becomes an instrument of Satan in becoming a bottleneck in God’s work.³⁰ Therefore, leaders must be sober, to be aware of sin and to be cleansed through repentance, because God will judge leaders with higher standards (James 3:1).

²⁹ “New York City Redesign,” Redeemer City to City, accessed March 10, 2018, <https://www.redeemercitytocity.com/new-york-city-redesign/>.

³⁰ Cole, *Organic Leadership*, 19-27.

Hirsch describes the most important leadership function in the church as “apostolic ministry.”³¹ This ministry is about calling “the church to its essential calling and helps guide it into its destiny as a missionary people with a transformative message for the world.”³² This type of leader has the moral authority to raise others to live according to their shared values. Hirsch writes:

In a relationship based on “inspirational” or “moral” leadership, both leaders and followers raise each other to higher levels of motivation and morality by engaging each other on the basis of shared values, calling, and identity. They are in a relationship in which each influences the other to pursue common objectives, with the aim of inspiring followers to become leaders in their own right... In this view, followers are persuaded to take action without being threatened or offered material incentives, but rather by an appeal to their values. This can be clearly seen in the way Jesus develops his disciples as well as in Paul’s relationship with Timothy, Titus, and the other members of his apostolic team.³³

This again brings the discipleship model to the example of Jesus and Paul in raising up their disciples to be true representatives of the gospel. However, the reality in many churches and denominations is that this kind of “inspirational leadership” is much less prevalent than “transactional leadership,” which is built on the direct offer of an exchange of value, for example money for work. Often, the relationship between the board and the senior minister, or the senior minister and his or her ministry staff can be described as transactional rather than inspirational.³⁴ To raise true disciples, the leadership should be inspirational and personal and marked by suffering and sacrifice.

This shepherd-sheep or discipler-disciple relationship is the vertical axis of Koinonia Cross relationships and the way the life of the church is propagated to the next generation. But for us to come to know ourselves, in addition to this vertical shepherd-

³¹ Hirsch, *The Forgotten Ways*, 149-177.

³² Hirsch, *The Forgotten Ways*, 152.

³³ Hirsch, *The Forgotten Ways*, 160.

³⁴ Hirsch, *The Forgotten Ways*, 160.

sheep relationship, we also need healthy horizontal relationships with spiritual peers and family.

When we seek popularity and recognition of our performance from the congregation while neglecting horizontal relationships, that is, spiritual peers and family before whom we can be accountable, we soon become burnt out, as Peter Scazzero says in *Emotionally Healthy Spirituality*.³⁵ Scazzero outlines the problem of emotional immaturity and how it can lead to burning out, backsliding, and leaving church. The main symptom is a desire to “fake it till you make it,” that is, to mask one’s inner state or emotional health while engaging in ministry or spiritual activities. Indeed, many Christians attempt to substitute ministry and actions for actually pursuing a relationship with the living God. Eventually, this attitude is not sustainable and those who attempt it reach a breaking point where they have to confess that something is desperately wrong.

The fundamental problem is that we do not face our true selves but instead build up false selves/identities that we feel can be approved by other people. Scazzero talks about Jesus’ temptations in the wilderness (Luke 4:1-13), and expounds how these temptations are present in our lives, to prompt us to create a false self which is based on performance, possessions and popularity.³⁶ These are temptations to create a value for the self, apart from the love of God, and therefore at the core, it is a spiritual problem related to our relationship with God. Because it is a problem with our relationship with God, we need to be brought to repentance for spiritual renewal to take place.

Coming face-to-face with our problems is not easy, because we easily deceive ourselves. Scazzero writes about our need for trusted companions:

³⁵ Peter Scazzero, *Emotionally Healthy Spirituality* (Grand Rapids, MI: Zondervan, 2006).

³⁶ Scazzero, *Emotionally Healthy Spirituality*, 74-78.

In this journey of emotionally healthy spirituality, we are talking about radical change at the core of our being. At least two critical forces hinder such a profound shift. First the pressure of others to keep us living lives that are not our own is enormous. And second, our own stubborn self-will is much deeper and more insidious than we think. The possibility of self-deception is so great that without mature companions we can easily fall into the trap of living in illusions.

My trusted companions have included mentors, spiritual directors, counselors, mature friends, and the members of our small group and leadership at New Life Fellowship Church. They have each helped me pay attention to God and see through my inconsistencies. Most significant, God has used Geri, my wife, to lovingly reflect back to me who I am.³⁷

Our problems do not surface in superficial relationships, but in close, trusting relationships where we feel a measure of freedom. For those who are serious about the radical change at the core that God desires to bring about, such spiritual friends who are committed to the relationship and are able to speak the truth in love are indispensable. Such friendships can be described as “covenant relationships” as described by Keith Intrater. According to him, the prototype of covenants is found in Genesis 15:9-21. In this passage, the covenant is sealed by walking between the remains of animals cut in half.³⁸ “In forming such a covenant, the one who passed through was binding himself by the symbolism, under punishment of death, to fulfill the oath or promise.”³⁹ This is the kind of relationship in which the level of commitment, honesty and trust required in mutual correction and accountability is possible.

Resilient Ministry by Bob Burns, Tasha D. Chapman, and Donald C. Guthrie also mention the phenomenon of pastors without healthy peer relationships, without anyone to trust and confide in.⁴⁰ Realizing the need for pastors to talk openly and honestly with a

³⁷ Scazzero, *Emotionally Healthy Spirituality*, 87.

³⁸ Keith Intrater, *Covenant Relationships: A More Excellent Way* (Shippensburg, PA: Destiny Image Publishers, 1989), 27.

³⁹ Allen Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Academic, 1998), 312.

⁴⁰ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: InterVarsity Press, 2013).

peer group, they created the Pastors Summit for such a purpose. Through this work, they identified five key themes that require attention: spiritual formation, self-care, emotional and cultural intelligence, marriage/family, and leadership/management. Pastors need to have capacity and development in all of these areas to remain resilient, or else they will burn out and leave the ministry (the average duration of a pastorate is a shockingly low 4 to 5 years).⁴¹

According to Burns, Chapman, and Guthrie, many pastors confess that they do not have true friends in the church. Often, it was someone outside of the church whom they could trust as a confidant. “To whom can pastors go to get pastored?” “Can I honestly be a friend with someone in the church?” “What happens if they leave or I leave?” These questions arise from the nature of the relationship between the pastor and the congregation being more transactional than inspirational, more of being a guardian than a spiritual parent. Spiritual authority and spiritual accountability depend on having trust, and you build trust through long-lasting, committed covenant relationships.

Koinonia Cross Relationships as the DNA of Missional Church Planting

All of these findings highlight the necessity of strong, committed interpersonal relationships for a healthy church to function as it was designed to be. Vibrant Koinonia Cross relationships in the life of each individual within the church is one of the most important elements of a healthy church. When every believer within the church has abundant relationships in all four areas of his or her Koinonia Cross, the church becomes a living web of relationship, characterized by trust and accountability. As described in the

⁴¹ Burns, Chapman, and Guthrie, *Resilient Ministry*, 216.

Bible, such a church becomes a body of Christ, which is “joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love” (Ephesians 4:16), and as in Ephesians 2:19-21, we become “fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.” Hirsch says that a missional church should be like a living system rather than an institution.⁴² He says, “Planting a new church... isn’t primarily about buildings, worship services, size of congregations, and pastoral care, but rather about gearing the whole community around natural discipling friendships, worship as lifestyle, and mission in the context of everyday life.”⁴³

What is the most important thing in a healthy church? Many authors raise the importance of the church’s DNA. The church should be understood as a living organism, and the “DNA” of a church would be the central ideas and organizing principles that are passed down through generations of reproducing churches. Craig Ott and Gene Wilson says in *Global Church Planting: Biblical Principles and Best Practices for Multiplication* that for reproduction of the church to take place naturally, there should be multiplication potential written into their DNA, which is expressed by stress upon “organic rather than organizational values... that use reproducible structures and ministries.”⁴⁴ For a church to have reproducible structures, it has to emphasize and invest in people and relationships rather than in physical buildings or formal organization. Even secular leadership manuals

⁴² Hirsch, *The Forgotten Ways*, 182-189.

⁴³ Hirsch, *The Forgotten Ways*, 185.

⁴⁴ Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), 65.

such as *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James Kouzes and Barry Posner emphasize that healthy organizations need to have a shared vision.⁴⁵ The identity and value of the church should be in its Koinonia Cross relationships, which is what is actually being reproduced through missions, evangelism, and church planting.

Hirsch, in *The Forgotten Ways*, talks about mDNA (missional DNA) that should be activated for the Apostolic Genius (the missional potencies of the gospel and God's people) to be expressed. Of the components of the mDNA that Hirsch identified, the idea of *communitas* is important in understanding Koinonia Cross relationships. Hirsch defines *communitas* as a bond of comradeship and communality forged in the testing conditions of liminality, which are conditions of a shared danger or adventure where a group forms itself around a common mission that calls them onto a dangerous journey to unknown places.⁴⁶ The call to discipleship produces the conditions of liminality. "If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it" (Luke 9:23-24). As Hirsch says, in every Christian's life there had been a "foundational spiritual transaction of laying down all in the name of Jesus," and accordingly there had been "an abiding decision to enter into the liminality of leaving securities and comforts when they first became Christians."⁴⁷ When Christians who have made this decision come together in obedience to the call to go and make disciples of all nations, they enter into conditions of liminality together and form *communitas*. A biblical

⁴⁵ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (San Francisco, CA: The Leadership Challenge, 2012), 104.

⁴⁶ Hirsch, *The Forgotten Ways*, 220-221.

⁴⁷ Hirsch, *The Forgotten Ways*, 241.

expression of this kind of community can be found in Romans 16:3-4, as Paul sends his greetings to the church in Rome: “Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.” Prisca and Aquila’s relationship with Paul was founded on their common commitment to the gospel, and was proven in dangers they encountered together in the cause of the gospel. Hirsch’s concept of *communitas* captures the essence of Koinonia Cross relationships.

It’s telling that many authors express the core values of the church as DNA. DNA is the genetic material that is passed down through reproduction. This illustrates the truth that this DNA of the church should be passed down through spiritual father-son relationships, which further demonstrates the necessity of Koinonia Cross relationships that last a lifetime.

When each member of the church is enabled to live out the gospel through radical discipleship and support from family and peers, the church can become an effective sending body. At the same time, the missionaries who are being sent out, should also be a functioning church with intact Koinonia Cross relationships. Ott and Wilson says in *Global Church Planting* that “The truth is that churches give birth to other churches.”⁴⁸ They go on to say that one of the most successful methods of church planting is church planting by colonization, where a team of church planters from the mother church relocates to a new location, “transplanting” the church.⁴⁹ As they say, this method is seldom practiced because of the high level of commitment it demands, since the team members have to find new jobs and housing at the new location. This level of

⁴⁸ Ott and Wilson, *Global Church Planting*, 65.

⁴⁹ Ott and Wilson, *Global Church Planting*, 129.

commitment to the mission and to other members of the team is almost impossible without a foundation of Koinonia Cross relationships. Indeed, within our network of churches started and grown upon the Koinonia Cross model, we have found the colonization method to be the most natural in our church planting work.

When church planting is driven by Koinonia Cross relationship colonization, both the sending body and going body are affected by it. The sending body should be enriched through its participation in missions, and the going body should be fully supported on the ground by the mother church. Ott and Wilson says:

There are many advantages to the mother-daughter approach to church multiplication. The survival and growth rates of such daughter churches are higher... since the members originate from the same mother church, they tend to share a common vision, ethos, and philosophy of ministry... An indirect benefit comes to the mother church... it realizes that it too must mobilize for evangelism and recruit and train new workers in order to fill the void left by members who were commissioned for the daughter church. This keeps the mother church from becoming complacent, comfortable, and passive.⁵⁰

The relationships between the mother and daughter churches enrich each other. Hirsch makes a similar point in *The Forgotten Ways*, where he describes how the apostolic leaders of the church embed the central message of shared values, calling, and identity into the community. This central message creates a “Web of Meaning” between individuals and larger bodies, based on the relationships that exist through apostolic leaders and influencers. This becomes the context for the missional church to arise.⁵¹

Koinonia Cross Relationships and the Benedictine Option

The Celtic Way of Evangelism: How Christianity Can Reach the West... Again by George G. Hunter talks about the mission work of St. Patrick, which had the same

⁵⁰ Ott and Wilson, *Global Church Planting*, 136.

⁵¹ Hirsch, *The Forgotten Ways*, 168.

principle of team evangelism and community-based preparation for mission.⁵² The Irish Celts were considered to be “barbarians” and unreachable by the Romans. However, Patrick’s mission to the Irish was immensely successful, planting some 700 churches and ordaining close to 1,000 priests.⁵³ Patrick traveled with a team which could “form into a community of faith adjacent to the tribal settlement”⁵⁴ and invited those members of the tribe who were receptive into the faith community to share their worship and fellowship. The next generation of Irish Christians took this team concept further, forming monastic communities, where “the people supported each other, pulled together, prayed for each other, worked out their salvation together, and lived out the Christian life together.”⁵⁵ Such a community could address human life as a whole, instead of only addressing the “transcendent” realm, to the exclusion of the everyday issues which dominate the daily lives of most people. These monastic communities could help “common people to live and cope as Christians day by day in the face of poverty, enemies, evil forces, nature’s uncertainties, and frequent threats from many quarters.”⁵⁶ This not only confirms the efficacy of community-based missions strategy in inviting non-believers, especially unchurched people such as the Alaska Natives, into the church through relational outreach, but also the power of community life to apply the gospel in all sorts of daily life situations and to bring about concrete change in people’s lives.

In this chapter we have established that healthy churches with rich interpersonal relationships are the kind of churches that can carry out the mandate to preach the gospel

⁵² George G. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West... Again* (Nashville, TN: Abingdon Press, 2000).

⁵³ Hunter, *The Celtic Way of Evangelism*, 23.

⁵⁴ Hunter, *The Celtic Way of Evangelism*, 21.

⁵⁵ Hunter, *The Celtic Way of Evangelism*, 30.

⁵⁶ Hunter, *The Celtic Way of Evangelism*, 31-32.

to all nations. In today's world, having the right vision of the church takes on an even greater significance. In his book, *The Benedict Option*, Rod Dreher likens today's Western world to the declining years of the Western Roman Empire, after the fall of Rome in 476 AD. He argues that today's world is taken over by modern-day barbarians, who "heedlessly destroy the structures and institutions of civilization... governed by their will to power, and neither know nor care a thing about what they are annihilating."⁵⁷ In his view, it has reached a point where Christians can no longer live within the mainstream culture and hope to live out and transmit the values and traditions of their faith. In the present time, the church has to become what St. Benedict's monasteries were in the Dark Ages, preserving the faith and preparing for the rebirth of civilization.

According to Dreher, the Benedictine Option is an intentional community gathered around the core practices of "poverty and chastity... obedience, stability (fidelity to the same monastic community until death), and conversion of life, which means dedicating oneself to the lifelong work of deepening repentance."⁵⁸ The recovery of such practices is essential if we are going to build a healthy church that can withstand the onslaught of what Dreher calls "the liquid modernity."⁵⁹ And I have argued in this chapter that call for a return to such practices will remain just an empty slogan and a wishful thinking without the presence of concrete Koinonia-Cross relationships in a church.⁶⁰

⁵⁷ Dreher, *The Benedict Option*, 17.

⁵⁸ Dreher, *The Benedict Option*, 50.

⁵⁹ Dreher, *The Benedict Option*, 40.

⁶⁰ On my reading, in spite of my agreement with the basic thesis of his book, Dreher becomes rather tepid and vague when he actually describes the practices of the modern day Benedictine communities. Can such communities really produce deep repentance and even martyrdom?

In an age filled with rampant individualism and gratuitous violence, the restoration of the cross-bearing *communitas* where the missional impulse of the gospel is unleashed by embodying the power and beauty of covenant relationships is not only a permanent biblical mandate but also the need of the hour. Modifying slightly the words of a popular slogan, one can say that it takes a very special kind of church to raise the sort of children that can bear authentic Christian witness against the acids of liquid modernity. Reviewing the relevant historical and theological literature, I have argued in this chapter that the concept and the practice of Koinonia Cross relationships shed valuable insights on the relational dynamics that can give rise to such a community of radical disciples who will continue to multiply. Indeed, “the truth is that churches give birth to other churches.”⁶¹ In the next two chapters, I now turn to the exciting yet formidable task of showing how one particular Christian community (namely, mine), built on the foundations of the Koinonia Cross relationships and having sent out a Koinonia Cross team (a church in a nut-shell), is going about planting a new church in the frozen land of Fairbanks, AK. What makes this task even more challenging is that it is a collegiate church targeting the students at University of Alaska Fairbanks (UAF). So we now move from theology to practice...

⁶¹ Ott and Wilson, *Global Church Planting*, 65.

CHAPTER 4

A CONCRETE APPLICATION OF KOINONIA CROSS IN MISSIONS: ALASKA BAPTIST STUDENT KOINONIA AND FRONTIER BAPTIST CHURCH

This chapter is twofold. First, the project that was designed to understand better the needs of the college students in Alaska, especially those of Alaska Native descent, is described. The methods and procedures as well as the results will be discussed. This part will culminate in the case studies of three students, one of whom is an Alaska Native from Kotzebue whose story will shed more light on the physical and spiritual needs of Alaska Native students. The case study will also include the future direction of the mission work that Frontier Baptist Church (FBC) envisions. Second, the groundwork of the mission of FBC and its campus ministry – Alaska Baptist Student Koinonia (ABSK) – will be introduced. This is what has been taking place in Fairbanks since the inaugural service of the FBC. As much as the previous chapters delineated the biblical and historical background of Koinonia Cross, the importance of the present chapter lies in the fact that it is what is actually taking place in real time – a concrete application in the truest sense. It is a mustard seed that is being sown in the garden for the purpose of exploring strategies to reach the target group of the college students at the University of Alaska Fairbanks (UAF) with the gospel and to raise them as future spiritual leaders for their communities in the context of Koinonia Cross relationships.

Project Narrative and Results

As the study involved the participation of human subjects, the three interviewers completed training prior to initiating the study by taking the University of Alaska Fairbanks course offered through Collaborative Institutional Training Initiative Program: Social and Behavioral Researchers – Basic Course. The required modules for the course were: Cultural Competence in Research, Populations in Research Requiring Additional Considerations and/or Protections, History and Ethical Principles, Defining Research with Human Subjects, The Federal Regulations, Assessing Risk, Informed Consent, Privacy and Confidentiality, Conflicts of Interest in Human Subjects Research, Unanticipated Problems, and Reporting Requirements in Social and Behavioral Research.

Stage One and Results

The first stage of the project involved a written questionnaire.¹ In order to obtain an unbiased population sample, a lecture hall, a student dormitory lounge and a study area were visited for the purpose of recruiting the participants for Stage One questionnaire. The students were recruited through the announcements made after class lectures or through personal invitations at the aforementioned locations. Those who were interested were provided with the informed consent form in which were described the purpose of the study and procedures, the potential risks to the participants as well as benefits (free pizza and soda), confidentiality and volitional participation.² Any concerns from the participants were addressed as well. The responses for Stage One questionnaire

¹ The questionnaire was mostly filled out during the 2 weeks prior to October 18, 2017, when the pizza event was held. Some filled it out at the event on October 18.

² The questionnaire and informed consent form can be found in the Appendix.

came from 48 students. They were also asked to provide their contact information if they are willing to participate in Stage Two. There were 26 participants who were willing to take part in Stage Two, but due to scheduling conflicts, the responses from 10 participants were collected.

The questionnaire has five sections. Section One was designed to collect background information of the participants including gender, age, ethnicity, marriage status, major and year in school. Section Two inquired about the students' short-term goals at UAF. The questions asked where they were from, whether they plan to go back home after graduation or whether they plan to stay in Alaska and specifically Fairbanks. The section also included a question about their long-term goal and what might be possible obstacles in achieving this goal.

Section Three was designed to investigate the students' value system, especially in regard to how they spend time and money, and Section Four looked into the role of relationships in the lives of the students including whom they are close to and what qualities they value in a person. Section Five pertained to personal strengths and weaknesses to better gauge the students' self-esteem and also asked about the greatest challenge facing the students in order to better grasp the student's understanding of their own needs.

These questions were basically intended to investigate the students' value system and their views of themselves and on the importance of relationships. The questions would give the students an opportunity to articulate what kind of people they are, enabling the brothers and sisters at FBC to know better where the students are spiritually. In addition, the questions were informed by the practical question of whether they wanted

to stay in Fairbanks after graduation – an important question for long-term relationships. The questions themselves are very down to earth, traversing all areas of the student’s life such as how they spend their time and money and what they do with their friends. One reason for this was to make the students feel at ease by the normalcy of the questions. But the more important reason is that it is through the sphere of everyday life that the character of a person is often revealed.

Table 1: Questionnaire-Section 1

Gender	Female	60%	Male	40%
Marriage status	Single	81%	Left Blank	10%
	Married	8%		
Age	18-21	69%	Over 21	31%
Ethnicity	Alaska Native	46%	Non-Alaska Native	54%
Major ³	Math, Engineering, Natural Sciences	50%	Social Sciences, Liberal Arts, Business and Education	30%
Year in school	1 st /2 nd year	50%	4+ year	12%
	3 rd /4 th year	34%	Grads	4%

Table 2: Questionnaire-Section 2

Home state	Alaska	81%	(10/48 are from Fairbanks, AK)	
	Lower 48 States	19%		
Plan to go back to hometown after graduation ⁴	Yes	42%	No	42%
			Unsure	17%
Plan to stay in Alaska after graduation	Yes	75%	No	21%
			Unsure	4%
Plan to stay in Fairbanks after graduation	Yes	25%	No	58%
			Unsure	17%
Long-term goal	Good Career	43%	Happiness	4%
	Helping Others	6%	Improve Quality of Life in	
	Start Family	4%	Rural Alaska	4%

³ The reason that the percentages add up to only 80% here is that many other majors, which are not listed here because of the lack of space, make up the other 20%.

⁴ For this question, the students were asked to check ‘yes’ or ‘no’, but eight students answered ‘unsure.’

Table 3: Questionnaire-Section 3

Where spend most money (besides tuition and housing)	Food	29%	Gas	7%
	Clothes	9%	Games	5%
	Travel	9%		
Which activity takes up most time (besides study)	TV, movies, video games	25%	Family	15%
	Hanging out with friends	21%	Reading	8%
	Outdoors, sports, hobbies	17%	Work	6%
			Church, Christian group	4%
What you cherish	Family	26%	Girl/Boyfriend	6%
	Friends	12%	Pet	6%

Table 4: Questionnaire-Section 4

With whom spend most time	Friends	54%	Friends/Family	10%
	Family	27%	Alone	6%
What enjoy doing with your friends	Games	13%	Eating out	6%
	Movies	9%	Hanging out	6%
	Talking	7%	Sports	5%
Most important qualities in a close friend	Honesty	17%	Sense of humor	6%
	Trust	14%	Kindness	5%
	Loyalty	11%	Reliability	4%
Closest person	Best friend	33%	Brother	6%
	Boy/Girl friend	27%	Mother	6%
	Sister	10%	Father	4%
	Spouse	8%		
The reason for closeness	Always there to support	18%	Knows me well	7%
	Can share feelings/anything	9%	Love	7%
	Best friend	7%	Spend time together	7%
			Understand each other	7%

Table 5: Questionnaire-Section 5

Strengths	Character/Relational Traits	67%	Personality	6%
	Intelligence	17%	Talent	8%
			Unsure	2%
Weaknesses	Character/Relational Traits	33%	Personality	10%
	Time management	29%	Bad habits	4%
	Intelligence/Talent	19%	Other	4%
What makes you happy (rank)	1. Family 2. Friends		3. Sports 4. Outdoor Activities	
3 Most important things for a meaningful life (rank)	1. Family 2. Happiness 3. God/spiritual life		4. Friends	
Greatest challenge	Time management	21%	Emotional/mental health	6%
	Away from home	13%		
	Lack of money	11%		

The impression of the three researchers was that the students appeared sincere and engaged throughout the whole process - while completing the questionnaires and being interviewed. They gave serious thought to their responses, and several even showed interest in being informed of the end result although the final feedback is not planned.

The typical college age in the States is from 18 to 21. In our questionnaire, about one-third of the participants were over the age of 21. The correlation of the relatively high percentage of the students who were over the age of 21 to the unfavorable conditions that are part and parcel of the lives of Alaska Natives - such as the fact that the Alaska residents have consistently registered highest levels of Adverse Childhood Experience (ACE) in the country - needs to be further investigated. Almost one-half of those surveyed were full or part Alaska Native, while Alaska Natives comprise 20% of the total UAF student population.⁵ Therefore our responses are more representative of the Alaska Native values than of the general UAF student population. Most of those surveyed were also from smaller towns or villages in Alaska. In terms of where they wanted to be after graduation, 75 percent wanted to remain in Alaska after graduation, including the 25 percent who wanted to stay in Fairbanks. Despite the uncertainty, a fairly large percentage (42 percent) have shown interest in returning to their hometowns, a result that is somewhat counterintuitive. One would think that the more adverse a person's background is, the less he or she would want to return to it. All of these data are presented in Table 1 and Table 2 above.⁶ Please note that the percentages in the tables do

⁵ "Facts and Figures," University of Alaska Fairbanks, last modified August 2017, accessed March 10, 2018, https://uaf.edu/files/facts/UAF_Fact_Sheet_Aug2017_web.pdf.

⁶ The complete set of data from the questionnaire is in the appendix.

not add up to one hundred because only the top four to six answers to the questions were presented.

The results of Section Three is summarized in Table 3. Besides studying, the students were asked what they spend the most time on. They were also asked what they spend the most money on besides tuition or housing. The top results are given in Table 3. The results seem fairly typical, except for the small percentage (four percent) who mentioned church or Christian group. Among the participants, there were a very few who professed to be Christians. To the question of what they cherish the most, family and friends ranked the highest.

Section Four focused on relationship. For the qualities that the students look for in a close friend, “honesty, trust and loyalty” are the top answers. Given that the participants are mostly undergraduates, the non-materialistic nature of these answers are encouraging in this superficial world that we live in. It can be interpreted in two different ways. First, considering the fact that most of them are from dysfunctional families, it is surprising to see that they still value these qualities most. They seem like they have not given up and still have hope in human relationships even after experiencing disillusionment in the supposedly closest relationship. Second, as they experienced “dishonesty, distrust, and disloyalty” while they grew up in their own families, they might want the opposite qualities in the new relationships as well as in the existing family relationships.

What is also noteworthy about the results of this section is that given the importance family occupies in the lives of the students, they are not that close to their family members including father and mother. This phenomenon is sad because there is a

discrepancy between what they cherish most and the reality that they are actually experiencing.

The results of Section Five are outlined in Table 5. In regard to the challenges that the participants face, being away from home ranks second, and emotional/mental health also figures in not insignificantly. It seems that while they are not close to their families including their father and mother, they are still concerned and worried about their families and feel obligated to help them. However, in reality they are occupied by their own agenda, and accordingly, they cannot be a help to their families as much as they are expected to be by their families. As a result they might feel guilty towards their families, which can in turn lead them to have emotional/mental health issues.⁷

Stage Two and Results

Out of the 48 participants for Stage One, ten have taken part in Stage Two interviews⁸. The purpose of Stage Two was to delve deeper and wider into some of the questions that were asked in Stage One. The personal interaction enabled the interviewers to clarify the intent of the questions to the participants and allowed the participants to explain and give details to some of their answers. The interview consisted of three sections.⁹

In section one the participants were asked not only what they value the most but also the reason and how this value relates to their future plans. In addition the students were asked about what they believed about a spiritual reality, the existence of God, their

⁷ This interpretation is from similar cases that I have encountered in ministry towards college students over the years.

⁸ The Stage Two interviews were conducted in the week of October 23, 2017.

⁹ The questions for the Stage Two interviews are included in the Appendix.

concept of God and whether they believed that it's possible to have a personal relationship with God. The objective of this section was to encourage the participants to think more about their value system and in particular, to have the discussion beyond the mere physical or material sphere to God or a higher power and to the importance of life beyond physical life.

From the question "What do you value the most?" only two out of 10 gave answers that were practical or material/physical. Ranging from such answers as "communication" and "persistence" to "honesty" and "love", eight of 10 gave answers that were relationship or character oriented. Seven students believed in the existence of a spiritual reality and three either did not believe or were unsure. Seven believed in the existence of God, and three either did not believe or were unsure. One person believed in a spiritual reality but not in God (Christianity or religions), and another person did not believe in a spiritual reality but in God. Of the ones who believed in the existence of God, a couple of people mentioned the God of Christianity, but in general, their concept of God was somewhat vague. To the question of whether they thought they could have a relationship with God, eight students answered that it was possible, but two answered in the negative. According to a survey done among college students by Center for Inquiry (CFI), 32 percent identified their worldview as religious, 32 percent as spiritual and 28 percent as secular.¹⁰ Furthermore, one-third of those who were spiritual professed no religion. In comparison, those who were interviewed in our study were more religious and more spiritually inclined than the average US college students who were surveyed by

¹⁰ "US College Students Split between Religious, Spiritual and Secular," *Trinity College News and Events*, accessed December 3, 2017, <http://www.trincoll.edu/NewsEvents/NewsArticles/pages/U-S--College-Students-Split-Between-Religious,-Secular,-Spiritual.aspx>.

CFI. But the fact that one-third of those who were spiritual professed no religion can be attributed to the fact that many Alaska Natives are pantheistic in their beliefs.¹¹

As previously noted from Stage One, many students valued relationships with family and friends more than worldly pleasure and materialism. The questions in the second and third sections of Stage Two were designed to shed further light on these relationships in the hope of understanding better their life issues including family issues. In the second section, the students were asked whom they are close to in their family and why. They were also asked what they wished could be different in their family. In addition, the students were asked if lifelong friendships are possible outside the family, and if affirmative, how they might pursue this. In connection with this, the students were also asked if they would consider remaining in Fairbanks after graduation to cultivate meaningful relationships. The third section pertained to relationships in general. The students were asked who they were closest to overall, followed by their favorite activities with this person, their criteria for calling someone a close friend, and a rough number of people in their lives who fit those criteria. Finally, the students were asked to define the word “trust,” which was given in the Stage One questionnaire as one of the most important qualities in a close friend.

The complete results of Section Two and Section Three are in the appendix. In Section Two, the answers to the first two questions “Who are you close to in your family?” and “Why do you feel close to this person?” do not seem very out of the ordinary. In the responses to the question, “What do you wish can be different about your family?” what stands out is dysfunction, alcohol and being born out of wedlock. Almost

¹¹ Henry Rink, *Tales and Traditions of the Eskimo* (London, UK: 1875), 37.

everyone responded affirmatively to the possibility and the value of *lifelong* friendships outside of one's family members. Only one person said that although it is possible, he does not expect to experience it. The answers to the question "How can you form lifelong relationships?" include such things as keeping in touch, sharing the passion for the same things, and suffering together. The students were generally open to the possibility of remaining in Fairbanks after graduation, especially if there are relationships that draw them. Some, of course, mentioned jobs as well. A couple of students talked about the possibility of remaining in Fairbanks but also about being drawn to the rural areas to help those in the area. In the questionnaire in Stage One, only 25 percent mentioned that they were willing to remain in Fairbanks after graduation, but when this question was explored further in the Section Two interviews, there seems to be more openness to that option depending on relationships and jobs.

In Section Three, to the question "Who are you closest to?" the first place was taken by best friend/girlfriend/boyfriend, and the second place by a family member including spouse and fiancé(e). The criteria for a close friend included similar interests, similar values and perspectives, and sharing life experiences together, as well as qualities like honesty, sincerity, trust and unconditional love. The result that was surprising in this section was the number of people that the students considered fitting their criteria for close friendship. Taking out the outlier of 20-30, which came from one person, the average number of close friends was close to six. Finally, all of them considered trust to be very important and defined it as keeping confidentiality, loyalty, honesty, keeping one's promises and not being underhanded.

The results from Sections Two and Three of Stage Two have generally helped to reinforce the results from Stage One regarding the relational nature of the students who participated. One student even remarked that trust is the most important thing to her – that it's everything and that if she loses trust in someone, it's really hard to get it back.¹² In particular, the students highly valued close friendships that are based on shared interests and values, honesty, loyalty and trust. As important as family was to the students, it did not necessarily satisfy their relational needs, and close friendships were, therefore, highly valued even to the point of hoping for lifelong friendships. In other words, they want to have a meaningful relationship which can last a lifetime, but unfortunately most of them have not experienced it within their own family even though family relationships are supposed to be the most ideal.

The last section of the interview, which was optional, dealt with the students' greatest problem. The researcher asked the questions in this section only if time permitted or if this topic came up naturally during the conversation. The students were asked to identify their current number one problem in life and to share its frequency and duration. They were also asked how they have dealt with the problem in the past, what is said or done when the problem occurs and what happens afterwards. The students were asked to mention anything that has helped toward solving the problem and to identify to whom they go for help. One of the main reasons for designing these questions was for the researchers to reflect on the means of helping the students.

The results from this section show that the lack of money and time management are the biggest problems among our students. Of course, these have always been two of

¹² Appendix, Survey Results, Stage Two, Question #19, Response #5

the perennial problems for college students everywhere, but one student sadly mentioned that he has been poor forever. The fact that their number one problem is the lack of money and time management points to the general poverty in Alaska as well as the lack of disciplined life. These two areas need to be considered further in order to help students manage money and time wisely by teaching them the right values from the Bible. One student mentioned alcoholism, and another, completing school work, as their number one problems. Because of time restraint, the data for this section are not complete, but those who were able to answer (5) said that they turn to their family members or friend in their time of need. The results are in the appendix.

Case Studies: Jim, Jane and John (from Kotzebue, Alaska)

The target group of the ABSK ministry at UAF is three-pronged. First, our objective is to reach out to Alaska Native students, as previously discussed. The second target group is Asian-American, and the third is the rest of the ethnic groups including those who are from the lower 48 states. This topic will be elaborated in the last section of this chapter titled “Alaska Baptist Student Koinonia (ABSK) at UAF.” The three case studies that follow represent each of these three prongs of the ABSK ministry at UAF.

Jim

One student who has regularly attended the Tuesday Bible studies at the UAF campus and occasional Sunday worship services is Jim.¹³ These are FBC’s regular weekly meetings where the word of God is preached and taught. Jim is a third-year,

¹³ All the names in the case studies were changed to protect privacy.

Caucasian student majoring in electrical engineering. His parents were missionaries to Nenana, a town about an hour away from Fairbanks. His father is blind and ran a Christian radio station there, but he has recently moved to Glennallen, which is in Valdez-Cordova Census Area in the southeastern corner of Alaska. Jim does not have a church that he is committed to. Although he certainly has a Christian background as reflected in some of his answers,¹⁴ his goals and relationships do not necessarily distinguish him that much from those who were surveyed. For example, he is closest to his brother, whom he currently lives with, and their favorite activities together are skiing and watching movies. He also spends a lot of time watching YouTube videos. Although it is premature at this point to come to any conclusions, the fuzziness of his life can perhaps be attributed to the fact that he does not belong to any church, since being a committed member of a church can bring about pruning of one's life through the accountability that comes from God-centered relationships. The FBC team is envisioning and praying that Jim can experience Koinonia Cross relationships at FBC, and having been trained, to reach out to other Caucasian students at UAF in the context of his Koinonia Cross relationships. Currently the two hindrances in his life are time management and academic difficulties. Both of these issues prevent him from devoting more time to Bible studies and fellowship with the brothers of FBC. The FBC brothers, most of whom are very qualified academically, are assisting him through academic tutoring and are meeting with him regularly to build relationships with him.

¹⁴ Jim was not one of the 48 who participated in the study. But he was later asked the same questions as those who participated. To the question "What is the most important value to you personally right now?" he responded, "Faith." To the question "Why is it most important to you?" he answered, "Without faith it is impossible to please God."

Jane

Jane is a second-generation Vietnamese-German from Wiesbaden, Germany. She is ethnically Vietnamese and was born in Germany. She is a senior, majoring in psychology. She came to UAF on an athletic scholarship and is very active, volunteering at many community events and working part-time at a cafe as well as at the UAF recreation center/gym in addition to her full-time study. It was at this recreation center that a Vietnamese-American sister from the FBC team first met her. The Vietnamese-American sister and another sister, her leader, from FBC got together with Jane, and she shared that she had explored different religions such as Buddhism and Islam and seemed interested in Bible study. This resulted in a follow-up meeting of Jane and the sister who is a leader.

Jane also completed both stages of the survey.¹⁵ To the question “What do you think might be your greatest challenge in achieving the long-term goal?” she responded, “Overcoming self-doubts.” To the question “What is something you cherish?” one of the things that she mentioned was “cultural competence (immersed in 3 different cultural backgrounds: German, Vietnamese and American).” And to the question “What do you think are the three most important things for a meaningful life?” along with meaningful relationships with friends and family, she mentioned, “Self-actualization.” She wants to become a counselor after she graduates, and she listed procrastination as her greatest challenge now.

Despite the busy and active life that Jane is leading on the outside, one cannot help hypothesizing that she experiences inner conflicts, based on the responses. It is very

¹⁵ Jane was not one of the 48 who participated in the study.

possible that as a Vietnamese-German, she may have an identity crisis, something that is almost endemic among Asian-Americans in the US. This is one of the issues that our church has been dealing with from the time it was established in 1981 to reach out to the Asian-American students at UC Berkeley. In fact, all the members of the FBC team have gone through this struggle and have overcome it as they found a new identity as children of God through the gospel and as they are continually being trained to live with this new identity through their Koinonia Cross relationships. The goal that the FBC team has is to reach out to Jane and build relationships with her in the hope of sharing the liberating message of the gospel, not only in words but also by showing through their Koinonia Cross relationships what only God is able to accomplish – namely, making us a new creation in Christ. In addition, our aim is that Jane, having experienced this freedom in Christ, can come to experience her own Koinonia Cross relationships and together, reach out to other Asian students at UAF in the days to come. Jane is planning to stay in Alaska after graduation.

John

John is one of the students who participated in Stage One and Stage Two of our survey. He was introduced to FBC through a monthly outreach event at the dorm complex, and has been attending Tuesday Bible studies and Sunday worship services. He is also planning to begin one-on-one Bible study with the associate pastor of FBC.

John is a single, 26-year-old freshman, and he is working towards an associate degree in construction management. He belongs to the Inupiat people, and his hometown is Kotzebue, Alaska. He wanted to get away from Kotzebue because of the alcohol and

substance abuse there. His father is an alcoholic, and his mother also drank a lot until she had children. He said that back home all his friends were drinking buddies; alcohol was always involved when they got together.

After high school he worked with his uncle, who taught him carpentry and construction. It was his uncle who motivated him to study further at UAF. When asked about his religious background, he mentioned that his grandmother was Episcopalian, but his parents didn't go to church regularly. He said that he had visited the Friends Church (Quakers) in Kotzebue but not regularly, and Christianity is still quite new to him.

As the brothers from FBC met with John on campus, he opened up about his family issues. He shared that his sister was filing for divorce, and he was especially concerned about his two-year-old niece, whom he adores. The brothers prayed for his family and encouraged him to seek God as the only answer. He was very grateful. Furthermore, he heard recently that his sister is no longer filing for divorce. He will be going home for the winter break, and one brother who has been reaching out to him will stay in contact with him during this time.

The FBC team reached out to another student named Ian, who is also from Kotzebue. Kotzebue is a community of 3,283 people¹⁶ situated on the Baldwin Peninsula about 26 miles north of the Arctic Circle next to the Chukchi Sea. It is on the shores of Kotzebue Sound, about 150 miles northeast of the Bering Strait and 549 miles northwest of Anchorage. In winter the average cold temperatures hover around -15 F° (the lowest recorded at -52 F°). Almost 80 percent of Kotzebue residents are Alaska Natives,¹⁷ and

¹⁶ "2011-2015 American Community Survey 5-Year Estimates," U.S. Census Bureau, accessed November 14, 2017, https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk.

¹⁷ The 2010 Census reported that 73.6% of Kotzebue's population was American Indian or Alaska Native and an additional 6.0% were part American Indian/Alaska Native.

Inupiaq culture and a subsistence way of life – hunting, picking wild berries and fishing – play critical roles. According to the 2015 United States Census Bureau estimates, 43.1 percent of the population in Kotzebue is below the age of 25, 39.8 percent is between 25 and 54, and 17.2 percent is over 55. The median age is 29 years old. The largest categories of occupations in Kotzebue during 2016 were educational and health services (27.3 %), followed by local government (23%) and trade, transportation and utilities (16.9%), and professional and business services (11.1%).¹⁸ In addition, Kotzebue’s role as a regional center for the ten villages in the Northwest Arctic Borough provides the backbone of the community’s economy. As a regional center, it serves as the transportation hub including air carriers, government center, regional hub for the US Postal Service, health care center for the region, and educational center. Affordable and suitable housing, however, is a major problem in Kotzebue, and the lack of suitable housing has been cited as a problem for recruiting and retaining skilled professionals in the community.

Despite the fact that the Kotzebue region saw a flurry of mission activities in its recent history, and despite the presence of various Christian churches including Quaker, Episcopal, Baptist, Church of God and Catholics, many serious problems abound as with Alaska Natives in general. As mentioned in chapter 1, alcoholism and binge drinking are too prevalent among the Alaska Natives, and alcohol-related deaths are almost nine times higher than the national average. Another serious problem is the suicide rate among youth. It is the leading cause of death for 15-18-year-old Inupiat youths in Northwest

¹⁸ “Alaska Local and Regional Information,” Alaska Department of Labor and Workforce Development, Research and Analysis Section, accessed November 17, 2017, <http://laborstats.alaska.gov/alari/details.cfm?yr=2016&dst=01&dst=03&dst=04&dst=06&dst=12&dst=09&dst=11&dst=07&r=4&p=173>.

Alaska. According to research, the reasons for suicide range from substance abuse (18%), family problems (16%), relationships (15%), stress (15%), sadness/depression (13%), no love (12%) and boredom (11%).¹⁹

Along with John and Ian, the FBC team is building relationship with Ian's younger brother Keith. Our vision is to help John, Ian and Keith to know Christ and to disciple them so that they can be part of a Koinonia Cross team to plant a church in Kotzebue in the future. Since this team will consist of these natives from Kotzebue, it will be effective in contextually reaching out with the gospel, but perhaps even more importantly, since the team will be based on the web of Koinonia Cross relationships, it will be able to abundantly meet the deep spiritual and emotional needs of the people of Kotzebue and the surrounding villages by the power of the gospel and the power of church. This will be especially important since the suicide rate is high among the Alaska Native youth; they need to experience the meaning of life and the importance of one person in the sight of God by FBC team's care and love in the context of Koinonia Cross relationships.

Up to this point in the chapter, the spiritual needs of the students at UAF whom FBC is targeting were described in order to better strategize the means of effectively reaching out to them with the gospel. The goal, however, is to raise them up to become future leaders and missionaries in the context of KC relationships. This is a theme that has been alluded to throughout this thesis-project. For this reason, we now switch gears and turn to what has been happening in the life of FBC to describe how that context of KC relationships is taking shape and concretely being established at FBC.

¹⁹ Lisa Wexler and Brenda Goodwin, "Youth and Adult Community Member Beliefs about Inupiat Youth Suicide and its Prevention," *International Journal of Circumpolar Health* 65, Issue 5 (2006).

Current Status of Ministry at Frontier Baptist Church

Building Unity through Communal Living

In the past year, the FBC planting team has striven to build unity through prayer, the word of God and mission work. One concrete ingredient that served to promote this endeavor was the close proximity of the apartments of the FBC planting team. As alluded to in the previous chapter, the team lived in seven separate apartment units in the same complex. Through the means of sharing food, bills and common living spaces, their true selves at times were brought out with the result that certain sins were exposed and dealt with through repentance and forgiveness. God sanctified the group through this process and prepared them to more effectively reach out to others.

Currently in the second year, the FBC team is living in two houses right across the street from each other and next to the church building where the FBC Sunday service is held. The team prayed earnestly this past year regarding the possibility of living together in a communal setting. At our mission churches outside the US, communal living has proven to be enormously effective in discipleship training. However, due to the stigma that comes from the unfavorable perception in the US of more than one family living together and the practical issue of not having actual houses to live together in, the team had been praying for God's leading. When they asked local Christian leaders about this issue, they received encouragement and positive feedback regarding communal living. The fact that many Alaska Natives emphasize family relationships and live together with extended families also contributed to this decision. The final confirmation came through the availability of two houses that were situated across the street from each other and

right next to FBC's church building. FBC's associate pastor Philip Kim bought the two houses with the money from the house he sold in California. There were enough rooms in these two houses for the team to move out from the apartment complex. Finally, the team's commitment to communal living became a reality.

In addition to helping to fulfill the goal of the team, moving into the two houses has also provided much benefit to their children. The children were attending one of the lowest performing schools in Fairbanks, and moving into the district of the two houses has improved their education. Six boys live in one house, and two girls in the other house, not bound by the boundaries of the biological family relationships. The objective is to train our children from a young age in the web of Koinonia Cross relationships to be polished arrows (Isaiah 49:2) that God can use to defeat the enemy in spiritual warfare. Six boys share one room, and it is just amazing how transparent children are and how well they live together as a family. As they are taught to be considerate of one another, issues inevitably surface for which the children are disciplined. This also becomes a training for the parents as they learn to surrender the ownership of their children to God.

The children receive supplemental education organized by the parents in addition to public education. They also engage in extracurricular activities including sports and musical instruments. Most importantly, they have devotional time each morning before school, and they also spend time together memorizing Bible verses and singing or playing hymns on their instruments. The two oldest children of middle school age were sent overseas recently to do homeschooling at one of our mission churches. Although being physically separated from their families is not easy, they are very blessed not only academically but also spiritually. Recently they both accepted Christ as their Lord and

Savior. It is our hope that the older children will pave the way for the younger children at FBC to follow.

Unlike the children who naturally enjoy communal living, the adults need more grace. The brothers and sisters meet separately each morning for devotional time and prayer. The members are learning to break down barriers to be more transparent, as God chisels away their egos and old habits. They initially had some anxiety about sharing lives together, but they are becoming more at ease with one another. They are learning concretely how to love and forgive one another. In today's fragmented American society, I believe this is a radical and creative way of applying biblical truth as disciples of Christ (Acts 2:42-47),²⁰ and furthermore, it is a critical step in establishing FBC as a missional church.

Provision of Needs

God has graciously answered the prayers of our brothers and sisters worldwide and has provided for the job needs of the FBC planting team. Two are working at public schools as an English Language Learner (ELL) instructor and as a teacher. Another member is working with children as a full-time occupational therapist. Four of our team members are working at UAF, enabling them to have campus presence and to meet with the students. Two are working full time – one as an IT support and another as a biology researcher. Two are working part time – one as an adjunct professor in physics and another recently began teaching a study skills course as an adjunct instructor. Many students mentioned time management in the questionnaire as one of their problems, and

²⁰ Rod Dreher, *The Benedict Option* (New York, NY: Penguin Random House LLC, 2017), 130-134.

the latter position is perfect for interacting with students and teaching them about time management as well as other skills. These on-campus jobs have been wonderful opportunities to meet students and build relationships with them for the purpose of sharing the gospel.

Alaska Baptist Student Koinonia (ABSK) at UAF

The purpose of our ministry is to reach out to college students and to raise leaders among them for the next generation. In particular, the primary ministry target of our mission work in Fairbanks is college students of Alaska Native descent. We have two objectives for this group. First, we want to reach out to college students and build relationships with them so that they will stay with FBC in Fairbanks to be discipled. This is the traditional way that I have been doing college ministry at other universities in the lower 48. The second objective, which is the long-term goal for the Alaska Native students, is to have them return someday to their hometowns to share the gospel. This was alluded to previously in the case study. A team would be sent out from FBC to the hometown to replicate what has been carried out at FBC. As an example, we hope to collaborate with the Alaska Baptist Convention (ABC) to reach out to villages in Kotzebue.

At UAF the team has established themselves as regular tutors at the Rural Student Services (RSS) during the first year. Because of our consistent presence during their tutoring times, our team was given the first choice of the tutoring time slots in the second year. We chose the time slot that were most preferable for our team to meet students, which is from lunch hour to early afternoon. During the first year, Bible study was held

on Friday nights, but because of the emptiness of the campus on Friday nights, it was moved to Tuesday nights from the second year. The team also started monthly Friday outreach with dinner and games at the main sports complex to reach out to the students who live on campus. An average of seven to eight students have been coming. One such student was John, about whom we shared in the case study.

The second target group of ABSK is Asian-Americans at UAF. Since the FBC team is currently composed entirely of Asian-Americans who were either born in the US or came as immigrants, they can identify themselves easily with the Asian-American students and faculty members and reach out to them through regular Bible studies, sports fellowship, games and other outdoor activities. In addition to Asian-American students and faculty, we aim to also reach out to the Asian students who are international students by helping them settle in their new surroundings in various ways.

Thirdly we want to minister to the rest of the ethnic groups including those who are from the lower 48 states and studying at UAF so that when they go back to their home states for further study or jobs upon graduation, they will be able to attend our sister churches in the west coast and in the east coast. The objective is for them to continue to grow spiritually and to be trained in Koinonia Cross relationships to the point of becoming a church planter with other members at church.

Our hope and prayer is that more students can attend our Bible study so that ABSK can register officially as a student organization at UAF, enabling better access to the students at UAF.

CHAPTER 5

FINAL SUMMARY AND CONCLUSIONS FOR FUTURE MINISTRY DIRECTION AND FURTHER STUDIES

I want to reiterate that the birth of the vision of Frontier Baptist Church (FBC) began at a prayer conference in October 2015. Soon after FBC was inaugurated, the founding team was called to intercessory prayer for Jimmy Stewart, which additionally involved the intercession of the worldwide network of our churches. Jimmy Stewart is Alaska Baptist Convention's Director of Evangelism and Church Development, and his story is not only a miraculous case of the survival of a burn victim, but a testament to God's mercy and grace upon him and his family and all those who earnestly called out to God on his behalf. In fact, as I look back on this past year 2017, it has been filled with miracles of impossible sinners repenting to receive salvation, many brothers and sisters renewing their commitments, and additionally restoration of relationships and fellowship. Even FBC, which is just one year old, experienced the salvation of their children and spiritual revival and renewal for the founding members. Because we have concretely experienced these answered prayers, we are ever more encouraged to cry out to God for our loved ones and those prospects to whom we are reaching out.

University of Alaska Fairbanks (UAF) Ministry

The surveys we have done on the UAF campus reveal that people everywhere, regardless of age, culture, and language, are hungry for purpose in life and meaningful relationships that can only be found in Christ. Pascal describes this fundamental human need this way:

What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of which all that now remains is the empty print and trace? This he tries in vain to fill with everything around him, seeking in things that are not there the help he cannot find in those that are, though none can help, since this infinite abyss can be filled only with an infinite and immutable object; in other words by God himself.¹

Meeting this fundamental need through the gospel is not carried out in a vacuum, and the results of the survey in chapter 4 serve to confirm the important role Koinonia Cross (KC) will play in this lifesaving endeavor. Furthermore, the goal is not only to save but also to raise up leaders for the future, and the following paragraphs will also delineate the effectiveness of KC for that purpose.

There was something refreshing about the results of the survey in chapter 4. The students who responded did not place as much value on worldly success or money as expected. But the lack of money was indicated by quite a few as a problem in their lives. In other words, the students in general were not from an affluent background. Perhaps we can apply the word of God from Luke 6:20: “Blessed are the poor, for yours is the kingdom of God.”

On the other hand, their concept of God and spirituality is quite vague and confusing. For example, one person believed in a spiritual reality but not in God. Another believed in God but not in a spiritual reality. This confusion can be partly explained by the potpourri of the belief system that is endemic to the Alaska Natives. As mentioned in chapter 1, although only one percent of the Alaska Natives identify themselves as practicing “Native American religions,” animism and syncretic religious practices are an active part of Alaska Native life according to anecdotal accounts. Ultimately it will be through the teaching and preaching of the word of God that will uproot the incorrect

¹ Blaise Pascal, *Pensée*, trans. A. J. Kreilshiemer (New York, NY: Penguin Books, 1966), 75.

concepts of God and spirituality, but from my experience, what is also indispensable is relational evangelism. It is in the context of those one trusts, that some of the wrong ideas and views can be flushed out and replaced by biblical teaching and preaching. Otherwise, the gospel will not take root. Since relational evangelism is embedded within KC, it will be an effective instrument of the gospel for the UAF students.

The practical dimension of relational evangelism, however, involves much labor of love and sacrifice. Four of our FBC starting members were able to get jobs on the UAF campus as a lecturer, an instructor, a researcher, and an IT support staff. Although they could have gotten jobs at higher salaries elsewhere because of their credentials, they chose to work on campus to be more available to students. This is a cost of relational evangelism. Because they are on campus, they can participate in Rural Student Services (RSS), which is an academic advising department which UAF provides in order to help Alaska Native students transition and adapt to life on campus. As I mentioned earlier, our team has been tutoring at RSS for the past year and through it, has been working to cultivate relationships with students and staff that they regularly meet there. Our members not only tutor students in academic subjects, but also try to encourage them by playing board games with them and getting to know about their lives. Tutoring at RSS has provided an opportunity not only to support students academically, but also to observe their friendships, build relationships, and interact with them on their turf by studying together with them in the RSS gathering room. Being known as “regulars” to the RSS staff and students in the gathering room has allowed our tutors and members additional opportunities to drop by impromptu and interact with students even outside the regular tutoring times.

When we initially set our hearts on planting a church in Fairbanks, we hoped to go inland towards the “interior” of Alaska to reach out to the Alaska Natives. I still

believe God led us to the right place. As I stated above, although Anchorage is a larger city, many of the Alaska Native students who come from small villages do not prefer to go to Anchorage specifically because of this fact. Fairbanks attracts more Alaska Native students precisely because it is in the interior, is a smaller city, and has a higher percentage of Alaska Native/American Indian students on campus compared to other University of Alaska campuses. Using the resources and experiences that God has graciously bestowed our church for the last 37 years of college ministry, we want to begin at UAF by raising up leaders among the Alaska Native students through Koinonia Cross, who can then be trained to be sent as missionaries to the interior of Alaska according to God's timing – not alone, but in the web of their KC relationships. The results in chapter 4 show that 42 percent of the students surveyed want to return to their hometowns after graduation. We also know that nearly half of them are Alaska Natives. Regardless of the reason for wanting to return, those who return will most likely be swept away by the strong current of the Alaska Native cultures with all of their pitfalls and difficulties. Even if the student who returns is a Christian, his or her chance of being victorious will not be that high if he or she goes alone. As alluded to in chapter 3, if Christians, according to Rod Dreher, can no longer live within the mainstream culture while living out and transmitting the values and traditions of their faith, it certainly will not be any easier in the Alaska Native culture with its rampant brokenness and social ills.

Starting with the campus ministry at UAF also has the additional benefit of being able to reach out to Asian-American students and other ethnic groups from the lower 48 states while at the same time, not losing the vision of our mission towards the Alaska Natives. Among those surveyed, only 25 percent wanted to remain in Fairbanks after graduation, and one of the reasons is the lack of job opportunities in Fairbanks. For those

who wish to apply to graduate schools, the choice of fields is limited since UAF is a relatively small university. As one stream joins another, however, and together they join yet another, and eventually they become a wide river – the web of KC relationships also connect with one another to become the family of God. We can encourage them to consider applying to programs where our churches are located, such as on the East Coast (Boston, Philadelphia, Washington D.C.) or Southern California. The purpose is not to confine them in any way but rather to deepen their relationship with God. We are living in a sinful and hostile world where people are very mobile and individualistic. It is almost impossible to live an abundant Christian life without the encouragement and the accountability given by the visible web of relationships. Without the KC relationships, it is easy for any Christian to be swallowed up by the currents of this world. We have made this point abundantly clear throughout this thesis-project. Even after a student graduates and leaves Fairbanks for one of the lower 48 states for a job or grad school, he or she can be followed up by one of the churches in our church network and the relationship-building can continue if the student so chooses. As mentioned in chapter 3, transformation of character, which is the goal of discipleship, is possible in the context of deep relationships and accountability. We need to seriously go back to the biblical model of Jesus and the twelve disciples. The disciples became who they were through the intimate web of relationships with Jesus and with one another. Furthermore, we cannot imagine Timothy, the man of God of the New Testament, without a lifetime of discipleship by Apostle Paul in Paul-Timothy relationship that we discussed in chapter 2. Many of the UAF students will be in Fairbanks for just the duration of their study. This is not enough time to be trained spiritually. Our goal is to continue to follow up on them even if someone were to leave Fairbanks and furthermore to minister to them, help them, and maintain our relationships with them through our church's web of relationships even

beyond Fairbanks. We believe that while their worldly pursuits will fade, our Koinonia Cross relationships centered in Christ are eternal.

Frontier Baptist Church extension in Kotzebue

As I mentioned in chapter 4, we hope to plant a chapel in Kotzebue in the future. It goes without saying that many needs must be addressed. Relational evangelism does not preclude meeting physical needs. According to “John” mentioned earlier, one of the needs of Kotzebue is the lack of adequate housing. Because of this, he is working toward a degree in construction management, with the goal of starting his own construction company in Kotzebue to build apartment buildings to supply additional housing. This need for housing led me to think of many possibilities for FBC in the future. For example, since FBC’s senior pastor, James, is a structural engineer by profession, he can easily mobilize a team to start a project similar to Habitat for Humanity² in Kotzebue. In fact, James and other pastoral staff in our church circle have experience in leading and guiding the construction of missionary housings for our churches around the world.

The great medical and educational needs of Alaska Natives also must be addressed. The point here is not to strategize how these needs can be met based on tasks, but rather to experience the family of God working together for the common goal and for the glory of God because these are two of the areas of experience in my church network worldwide, as it says in Ephesians 4:16 “from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.” In addition to assessing the medical and educational needs through short-term mission trips to Kotzebue, medical

² Habitat for Humanity is a Christian organization founded by Miller and Linda Fuller in 1976 to provide adequate housing for those in need, working side by side with volunteers to build their houses. President Jimmy Carter’s involvement greatly increased its awareness, and currently Habitat works in 1400 communities in the US and in more than 70 countries worldwide.

doctors, dentists and nurses among the members of my church network will be invited to come. But the recruitment will not be based on meeting the needs only, but rather those in whose hearts God has placed a desire to come will be encouraged to join this work in some measure in the web of their KC relationships, through which they have come to know their God in a personal way. It will be the merging of the KC relationships. Furthermore, the loan-forgiving programs that the US government offers to medical doctors and dentists who serve the Alaska Natives is a further incentive in meeting the medical needs of the indigenous community.

Ministry toward Those with Emotional/Mental Health Issues

As I mentioned in chapter 1, one of the major problems in Alaska is the high rate of suicide. Currently, FBC's senior pastor's wife is doing a high school counseling internship at a local high school, and she confirms that suicide attempts among the Alaska Native students happen too often at her school especially during the long winter months. In addition to the high occurrence of depression and suicide attempts, there are many other social, behavioral, and emotional issues among the young people in the state of Alaska - such as runaway/homelessness, drug and alcohol abuse. This is also evident in our survey in chapter 4 where some students mentioned emotional/mental health as one of the biggest challenges in their lives.

Ministry in the broken world today, especially in Alaska, inevitably involves dealing with emotional/mental health. To address this issue head-on with all of its complexities, however, is not within the scope of this chapter and perhaps can be the subject for a future study. I do want to make several comments regarding this topic before we move on.

First, all FBC members who are in the trenches of ministry will need to be properly trained, certified and competent to help these vulnerable people. This is

especially important because although there are many counseling services in Fairbanks, there is only one major Christian counseling center, namely Hope Counseling Center. It behooves every minister of the gospel to be equipped to handle not only the emergency situations that might arise but also to be wise and discerning in ministering those with emotional/mental issues. Karen Mason in her book *Suicide Prevention* highlights the importance of pastors, chaplains and pastoral counselors in suicide prevention.³

Second, since the very premise of KC is relationships, the ministry that is based on KC is wholistic. A person must be accepted for who he or she is with the whole package of both the good and the bad, and this includes emotional/mental health issues. From the beginning, it was not my intention to be fixated on this issue, but in the course of trying to love people and build relationship with them, one person at a time, it became unavoidable. I believe Jesus' primary purpose in coming to this world was to solve the fundamental problem of mankind, namely sin, through his death on the cross and resurrection, but I also believe that in the gospels, Jesus addressed the emotional needs of the people out of his compassion. Sin is defined as a broken relationship with God that also results in a broken relationship with one another. This is amply evident from Genesis 3. In the same way, I believe that the source of emotional/mental issues can partly be attributed to not only one's broken relationship with God, but his or her broken relationship with loved ones. In other words, loneliness is one of the possible causes of emotional/mental illnesses. As explained in chapter 1, this is why there is a direct correlation between the counts of Adverse Childhood Experience (ACE), regarding which the Alaska Natives have consistently ranked highest, and the increase in unemployment, depression, heart disease and suicide.

In chapter 2, we discussed the centrality of relationship in God's plan of redemption in introducing the theological basis of Koinonia Cross, and redemption is

³ Karen Mason, *Suicide Prevention* (Downers Grove, IL: InterVarsity Press, 2014), 17-18.

tantamount to the restoration of God's original purpose and design. Whereas sin and Satan destroy and mar God's original design, God's plan of redemption is to restore. Throughout the past 37 years of God's faithfulness in our church, I have seen some cases, which I considered impossible at first. Some of them came to our church as undergraduates who were depression patients on a lengthy leave of absence. But God has shown to my amazement that nothing is impossible with God (Luke 1:37), as they came to know Christ by the power of the gospel, and were nurtured, trained and restored in the web of their KC relationships. They are currently staff and missionaries in our churches worldwide. I do not want to sound smug though. I know that the conditions of brokenness in Alaska will be very challenging, as testified by those who have been in Alaska for a long time.⁴ Another challenging aspect to all this is the dimension of spiritual warfare⁵, which was the theme of one of my inaugural Bible studies at FBC two years ago, but which I will not address here.

Family of God and Communal Living

One of the themes that comes up again and again in the results of the survey in chapter 4 is *family*. It is what they cherish the most, what makes them happy and the most important thing for a meaningful life. As mentioned before, what is hopeful is that they have not given up hope in human relationships. This is consistent with the fact that almost everyone responded positively to the importance of lifelong relationships outside one's family members. But the sad reality is that brokenness and dysfunctionality are characteristic of their family relationships, especially for the Alaska Native students. This is why to the question "What do you wish can be different about your family?" some students responded with "dysfunction, alcohol and being born out of wedlock." The

⁴ These are from my private conversations with missionaries and pastors in Alaska.

⁵ Neil Anderson, *The Bondage Breaker* (Eugene, Oregon: Harvest House, 1990), 20-21.

survey results confirm the picture of brokenness that we portrayed regarding the Alaska Natives in the first chapter.

For the past 37 years since my husband Paul and I started this church, I have found the concept of church as a family of God, and more specifically, Koinonia Cross relationships to be not only biblical but also relevant and life-giving among the students that we have been targeting because so many of them come from broken families. I believe that this truth will become accentuated among the students that we are attempting to reach out to at UAF because I have always found that the more broken a person's background is, the more he or she appreciates the family of God and the KC relationships. My hope is that the lives of the students of UAF and the Alaska Natives in the interior of Alaska will be enriched abundantly by the power of the gospel and the power of the Koinonia Cross relationships and that their lives will become a fragrant offering to God in this frozen land marked by darkness and loneliness.

For those who come from dysfunctional families, distrust is often prevalent. Added to that the years of marginalization and affliction by the majority, trust becomes precarious and fleeting, yet a precious commodity for the Alaska Natives. In the survey, the students gave "honesty, trust and loyalty" as the top answers to the question of the qualities that they look for in a close friend. One student even remarked that trust is the most important thing to her. There is a certain longing in her answer – faint yet audible. Superficial relationships that are so characteristic of today's evangelical churches will not be able to address the trust issue in a satisfactory manner. I am convinced that by the grace of God, Koinonia Cross provides the necessary bridge for trust to be reestablished for the distrustful so that they can experience a deeper trust relationship with God. As I wrote in chapter 3, "This self-denial and absolute trust in God is what makes relationships possible between sinners..." The testimonies that were included in chapter 2

further confirm the role of Koinonia Cross in helping the distrustful to experience a deeper trust in God and in God's people.

Finally, I would like to add one more thing to what I already wrote in chapter 4 concerning the communal living. I have a vision of building two individual houses to train young people for ministry. One will be for single brothers and another for single sisters. I am designing this ministry specifically with the UAF ABSK students in mind, and the purpose is to create housing for them in order to immerse them in Koinonia-Cross relationships and to train future spiritual leaders for Fairbanks and native villages. I will be pursuing the model of "Concord House." Concord House is a two-family house on Concord Avenue in Cambridge, Massachusetts, where my husband and I have been living for the last 26 years. By God's sovereignty, some college students needed housing, so I opened up the second floor of my two-family house in order to provide housing for them, but more importantly God gave me a vision to train them to be spiritual leaders. In the last 25 years, five generations of the Concord House brothers have been discipled under me, and out of that group, God was able to raise up five ordained pastors and 14 overseas and home missionaries. One of the brothers from the first generation of the Concord House brothers is Dan Cho, Southern Baptist Co-Chaplain at Harvard University and College Department Director of Antioch Baptist Church, whose testimony was included in chapter 2. I hope to reproduce what God has done at Concord House in Fairbanks. We want to provide a living arrangement through the two houses as a context where single brothers and single sisters – those whom God will bring through the UAF ABSK ministry – can be encouraged to focus on strengthening their relationship with God and building up their Koinonia Cross relationships through which they can be trained to be effective ministers for the gospel.

Concluding Remarks

Recently, we had our first Georgian convert through the Seed of Hope Language Center of our mission church in Tbilisi, which is the capital of the Republic of Georgia. She is an 18-year-old Caucasian young adult studying Korean language. We came in contact with her through our language center, and our Korean-speaking members reached out to her. Eventually through the John one-on-one Bible study with a sister leader, using the material which I painstakingly made 14 years ago from the gospel of John, she repented and confessed Jesus as her Lord and Savior. She shared her testimony in fluent Korean among our members many of whom were second-generation Korean Americans who did not speak Korean. Amazingly in her testimony, she mentioned that she was “thankful for this family of God” in Tbilisi. The content and language of her short testimony showed that she was already a core member of the church. Truly, the gospel is for everyone who believes, transcending culture and language. This case once again confirmed my ministry philosophy of reaching the lost through Koinonia Cross relationships. Our FBC members were encouraged by the conversion of this Georgian native through the concrete relationships at our church in Tbilisi. I prayerfully look forward to the day in the near future when Alaska Natives will also be won to Christ through the ministry and the Koinonia Cross relationships of the FBC members.

Recently, I led a group of pastoral staff and lay people on a mission trip to Greece and Italy for ten days, following in the footsteps of Apostle Paul. It marked the finale of celebrating the 30th Anniversary Summer Mission trip at our church. The last 30 years of mission trips to Japan, Korea, China, Uzbekistan, Russia, and other countries led to the planting of the mission churches in Tashkent, Uzbekistan, and Tbilisi, Georgia, and most recently, in Yerevan, Armenia. Truly, without sacrifice, suffering and service, there is no salvation! I hope and pray that my life is a role model for all of my disciples to follow, even as I follow Christ and Apostle Paul (1 Corinthians 11:1).

It says in Philippians 1:21, “For to me to live is Christ, and to die is gain.”

Following in the footsteps of Apostle Paul with a large group of disciples who occupy my Koinonia Cross, I believe God was affirming my ministry through the historical example presented by the Circus Maximus. The Circus Maximus lies quietly next to the more heralded ruins of the ancient Roman Colosseum, but it possesses a far deeper spiritual meaning. It was the ground where thousands of nameless Christians refused to deny Jesus Christ and were martyred instead for their faith. In the same way, I pray that I, with all of my disciples at FBC and the rest of our churches by the grace of God, will follow in their footsteps because I believe that the goal of every Christian is to be a martyr and the goal of every church is to raise up martyrs. This is, therefore, the ultimate goal of the Koinonia Cross relationships.

The spiritual reality is that no one becomes a martyr overnight. Becoming a martyr requires us to obey Luke 9:23 – that is, to deny ourselves and take up our cross daily – in order for us to be ready when God calls us. But as blind sinners, it is almost impossible for us to do this on our own, especially given the strong currents of this world. We need the people of God whom we trust, namely our Koinonia Cross, to encourage, to keep us accountable and to pray for us. One of the most profound insights from the Greece and Italy trip was from Michelangelo’s masterpiece “David.” It is said that Michelangelo spent months merely visualizing from a solid block of marble what he desired David to be. In the same way, I realized that God, as the master sculptor, has a vision for each and every believer. Part of daily dying to oneself as a Christian is submitting to God’s chiseling, which is often a painful process. It has been shown throughout this thesis-project that Koinonia Cross relationships can be likened to the chisel in God’s hand. Like the marble in Michelangelo’s hands, believers in the hands of God should simply humble themselves and submit to God’s chiseling through Koinonia Cross, daily being transformed according to the vision that God has in mind for us.

APPENDIX A

INFORMED CONSENT DOCUMENT

Project Title: Raising Future Leaders through Koinonia-Cross Relationships in Fairbanks, Alaska

Principal Investigator: Rebekah Kim, Gordon-Conwell Theological Seminary, Doctor of Ministry Program

PURPOSE

This is a research study. The purpose of this research study is to learn about the felt needs of college students in Alaska, and from what we learn, to develop strategies to fill these needs in a constructive way, and help the students grow into responsible leaders. The purpose of this consent form is to give you the information you will need to help you decide whether to participate in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because you are a college student in Alaska.

PROCEDURES

If you agree to participate, your involvement will last for 20-30 minutes for this questionnaire, and in a few weeks, you will be invited to participate in an interview lasting another 20-30 minutes.

The following procedures are involved in this study. First, you will fill out this brief questionnaire, which will take 20-30 minutes. When you are done, please return this questionnaire and also provide your e-mail to the researcher on a separate form. In a few weeks, you will receive an e-mail from us about scheduling the interview. The interview will last about 20-30 minutes.

RISKS

There are no foreseeable risks to participating.

BENEFITS

The potential personal benefits that may occur as a result of your participation in this study are food and drink that we will provide to thank you for your participation. The researchers anticipate that, in the future, college students in Alaska may benefit from our efforts to address their most immediate needs.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. We ask for no identifying information on the questionnaire, to ensure confidentiality. We may make an audio recording of the interview, but we will immediately transcribe the recording and destroy the audio files. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you participate in the questionnaire but decline to participate in the interview, the questionnaire data will still be used.

QUESTIONS

Questions are encouraged. If you have any questions about this research project, please contact: Rebekah Kim, at: rebekah.kim@gmail.com; 617-864-5948. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant)

(Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

(Signature of Researcher)

(Date)

APPENDIX B

STAGE 1 QUESTIONNAIRE

Raising Future Leaders through Koinonia-Cross Relationships in Fairbanks, Alaska

Principal Investigator: Rebekah Kim, Gordon-Conwell Theological Seminary, Doctor of Ministry Program

SECTION 1: BACKGROUND INFORMATION				
Major				
Gender	Male	Female		
Age	18-21	22-25	26-30	30+
Year in school	1	2	3	4
	4+	Grad		
Ethnicity – circle all that apply	Alaska Native	White/Caucasian	Black/African American	Hispanic/Latino
	Asian	American Indian	Native Hawaiian/Pacific Islander	Other
Marriage status	Married	Single		

SECTION 2			
1. Where are you from (what is your home town)?			
2. Why did you choose to come to UAF?			
3. Why did you choose your major?			
4. What do you want to do with your major?			
5. What do you plan/hope to do after graduation?			
6. Do you plan to go back to your home town after graduation?			
7. Do you plan to stay in Alaska after graduation?	Yes	No	
8a. Do you plan to stay in Fairbanks after graduation?	Yes	No	
8b. If not, where do you hope to go?			
9. What is your long-term goal in life?			
10. What do you think might be your greatest challenge in achieving this goal?			

SECTION 3	
1. On what activities (besides studying) do you spend the most time?	
2. On what do you spend the most money (besides tuition or housing)?	
3. What is something you cherish?	

SECTION 4	
1. With whom do you spend the most time?	
2. What do you enjoy doing with your friends?	
3. What do you feel are the most important qualities in a close friend?	
4. Who is the closest person to you? (What is their relationship to you?)	
5. Why do you feel close to this person?	

SECTION 5	
1. What are your strengths?	
2. What are your weaknesses?	
3. What makes you happy?	
4. What do you think are the 3 most important things for a meaningful life?	
5. What is your greatest challenge now (besides your studies)?	
6. If you could change one thing in your life, what would it be?	

Thank you for your time and responses! ☺

If you are willing to participate in Stage 2 of this survey, please provide your contact information below:

(Name)	(Phone)	(Email)

APPENDIX C

STAGE 2 INTERVIEW QUESTIONS

Raising Future Leaders through Koinonia-Cross Relationships in Fairbanks, Alaska

Principal Investigator: Rebekah Kim, Gordon-Conwell Theological Seminary, Doctor of Ministry Program

SURVEY STAGE 2

SECTION 1: VALUES	
1. What's the most important value to you personally right now?	
2. Why is it the most important to you?	
3. How does this value relate to your future plans?	
4. In general, what do you think is the most important thing in life?	
5. Do you believe in a spiritual reality? Please explain.	
6. Do you believe in the existence of God? What is your concept of God?	
7. Do you believe one can have a relationship with God? Why or why not?	

SECTION 2: FAMILY & RELATIONSHIPS	
1. Who are you close to in your family?	
2. Why do you feel close to this person?	
3. What do you wish could be different about your family?	
4. Do you think lifelong friendships are possible/valuable, outside of your family members?	

5. How can you form lifelong friendships?	
6. From Stage 1 of our survey, we asked if you plan to stay in Fairbanks after graduation (most answered ‘no’). If you form meaningful relationships in Fairbanks, would you consider staying in Fairbanks after graduation to further cultivate the relationships? If not, what would make you consider staying in Fairbanks?	

SECTION 3: FAMILY & RELATIONSHIPS RELATED TO STAGE 1 ABOUT WHOM YOU ARE CLOSE TO	
1. Who are you closest to?	
2. How often do you meet this person, or how much time do you spend with him/her?	
3. What are your favorite activities together? (For example, eating together, watching movies, hiking, etc.)	
4. What are your criteria for calling someone your close friend? (For example, sharing life experiences together, sharing secrets, sharing same interests and hobbies, etc.)	
5. In your life, how many people can you count that fit your criteria?	
6. From Stage 1 of our survey, many people answered that “trust” is one of the most important qualities in a close friend. What does “trust” mean to you?	

SECTION 4: PROBLEM	
OPTIONAL: IF TIME PERMITS, OR IF THE TOPIC OF PROBLEM/ISSUE COMES UP	
1. What is the number 1 problem in your life right now?	
2. How often does this problem affect you?	
3. How long has it been going on?	
4. How have you dealt with it in the past?	
5. What is said or done when this problem occurs?	
6. What happens next? And then what?	
7. What has worked, even a little bit?	
8. Who do you go to when you have this problem?	
9. Is there anyone who can help you?	

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Interviewer

Date

APPENDIX D

SURVEY RESULTS

Stage One

a. Section 1: Biographical information

Gender	Number	Percentage
Female	29	60%
Male	19	40%
Total	48	

Age	Number	Percentage
18-21	33	69%
22-25	7	15%
26-30	4	8%
30+	4	8%
Total	48	

Year in school	Number	Percentage
1	11	23%
2	13	27%
3	10	21%
4	6	13%
4+	6	13%
Grad	2	4%
Total	48	

Marriage Status	Number	Percentage
Single	39	81%
Married	4	8%
No Response	5	10%
Total	48	

Major	Number	Percentage
Biological Sciences	10	21%
Elementary Education	3	6%
Undeclared	3	6%
Business	2	4%
Civil Engineering	2	4%
Computer Science	2	4%
Math	2	4%
Mechanical Engineering	2	4%
Accounting	1	2%
Alaska Native Studies	1	2%
Chemistry	1	2%
Construction Management	1	2%
Creative Writing(MA)	1	2%
Cross-cultural Studies	1	2%
Electrical Engineering	1	2%
English & History	1	2%
Fisheries	1	2%
General Studies	1	2%
Journalism	1	2%
Linguistics	1	2%
Math & Physics	1	2%
Natural Resource Mngt	1	2%
Nursing	1	2%
Petroleum Engineering	1	2%
Pre-nursing, Sustainable Agriculture	1	2%
Psychology	1	2%
Rural Development	1	2%
Secondary Education and Math	1	2%
Theatre and Film	1	2%
Welding	1	2%
Total	48	

Ethnicity	Number	Percentage	
White/Caucasian	21	43.8%	
Alaska Native	14	29.2%	Alaska Native (including mixed) 45.8%
Alaska Native, White/Caucasian	3	6.3%	
Alaska Native, Asian	1	2.1%	
Alaska Native, Black/African American	1	2.1%	
Alaska Native, White/Caucasian, Black/African American, Hispanic/Latino	1	2.1%	
Alaska Native, White/Caucasian, Hispanic/Latino	1	2.1%	
Alaska Native, White/Caucasian	1	2.1%	
Asian	1	2.1%	
Black/African American, Other	1	2.1%	
Other	1	2.1%	
White/Caucasian, Black/African American	1	2.1%	
White/Caucasian, American Indian	1	2.1%	
Total	48	100.0%	

b.

Section 2: Geographical Background and Future Plans

Hometown (States)	Number	Percentage
AK	39	81%
WA	3	6%
Other	2	4%
AL	1	2%
NJ	1	2%
PA	1	2%
SD	1	2%
Total	48	

Plan to go back to hometown after graduation	Number	Percentage
Yes	20	42%
No	20	42%
Not sure	8	17%
Total	48	

Plan to stay in Alaska after graduation	Number	Percentage
Yes	36	75%
No	10	21%
Not sure	2	4%
Total	48	

Plan to stay in Fairbanks after graduation	Number	Percentage
No	28	58%
Yes	12	25%
Not sure	8	17%
Total	48	

Long-term goal	Number	Percentage
Good career, good job, work	20	42.6%
Help others	3	6.4%
Start family	2	4.3%
Happiness	2	4.3%
Improve the quality of life in rural Alaska	2	4.3%
Be a positive role model	1	2.1%
Be happy	1	2.1%
Blank	1	2.1%
Degree	1	2.1%
Degree, work	1	2.1%
Family, Jesus	1	2.1%
Full-time ministry	1	2.1%
Not sure	1	2.1%
Pursue all my talents	1	2.1%
Social and financial independence	1	2.1%
Subsistence life, help youth, be happy	1	2.1%
Succeed in making money	1	2.1%
Success	1	2.1%
To be the best mom and dentist, live a life of purpose	1	2.1%
Be content	1	2.1%
To see Alaska youth thriving	1	2.1%
Travel	1	2.1%
Write a book	1	2.1%
Total	47	

Section 3: Values (some gave multiple responses)

Spend most money on (besides tuition or housing)	Number	Percentage
Food	16	29%
Clothes	5	9%
Travel	5	9%
Gas	4	7%
Games	3	5%
Alcohol	2	4%
Art supplies	2	4%
Eating out	2	4%
Bills	1	2%
Books	1	2%
Car	1	2%
Coffee	1	2%
College	1	2%
Entertainment	1	2%
Events	1	2%
Family	1	2%
Gardening	1	2%
House repair	1	2%
Korean lessons	1	2%
Movies	1	2%
Self-care	1	2%
Shoes	1	2%
Shopping	1	2%
Water	1	2%
Total	55	

Spend most time on (besides studying)	Number	Percentage
Hanging out with friends	15	17%
Exercising	9	10%
Netflix/TV	7	8%
Family	6	7%
Drawing/Art	6	7%
Reading	6	7%
Video games	5	6%
Working	4	5%
Movies	4	5%
Musical Instrument	3	3%
Church/campus Christian group	3	3%
Parenting	3	3%
Pet care	3	3%
Games	2	2%
Outdoor activities	2	2%
Native Alaskan Activities	2	2%
Sleeping	2	2%
Writing	2	2%
Volunteering	1	1%
Car	1	1%
Home maintenance	1	1%
Eating	1	1%
Total	88	

Something you cherish	Number	Percentage
Family	11	22%
Friends	4	8%
Girl/boyfriend	3	6%
Pet	3	6%
Relationships	2	4%
Time with family	2	4%
Time with friends	2	4%
Basketball	1	2%
No response	1	2%
Children	1	2%
Community	1	2%
Life	1	2%
Happiness	1	2%
Hometown	1	2%
Independence	1	2%
Italian soccer jersey	1	2%
Laptop	1	2%
Learning	1	2%
Nothing	1	2%
Skateboard	1	2%
Talents	1	2%
Time with fiancé	1	2%
Time with loved ones	1	2%
Values	1	2%
Culture	1	2%
Eskimo	1	2%
Priorities	1	2%
Elders	1	2%
Knowledge	1	2%
Youth	1	2%
Total	50	

Section 4: Relationships (some gave multiple responses)

Spend most time with	Number	Percentage
Friends	26	54%
Family	13	27%
Family, friends	5	10%
Alone	3	6%
Friends, pet	1	2%
Total	48	
*Note: family (immediate family, relative, sibling) friends (boy/girlfriend, best friend, classmate, roommate, coworker)		

Enjoy doing with friends	Number	Percentage
Games (video games, board games, card games)	16	13%
Watching movies	11	9%
Talking	8	7%
Eating out	7	6%
Hanging out with them	7	6%
Sports (volleyball, soccer, racquetball, basketball)	6	5%
Outdoor activities (hunting, fishing, hiking)	4	3%
Shopping	3	3%
Anything	2	2%
Drinking	2	2%
Going to events	2	2%
Homework	2	2%
Studying	2	2%
Watching TV	2	2%
Bible study	1	1%
Driving	1	1%
Exploring	1	1%
Meeting new people	1	1%
Ministry	1	1%
Napping	1	1%
Partying	1	1%
Playing instruments	1	1%
Quality time	1	1%
Travel	1	1%
Singing	1	1%
Total	119	

What do you feel are the most important qualities in a close friend?	Number	Percentage
Honesty	19	17%
Trust	16	14%
Loyalty	12	11%
Sense of humor	7	6%
Kindness	6	5%
Reliability	4	4%
Available in need	3	3%
Caring	3	3%
Integrity	3	3%
Consistency	2	2%
Get along	2	2%
Good listening	2	2%
Laid-back	2	2%
Personality	2	2%
Respectful	2	2%
Understanding	2	2%
Able to hang out comfortably in silence	1	1%
Accepting	1	1%
Adventurousness	1	1%
Authenticity	1	1%
Being forgiving	1	1%
Communication	1	1%
Compatibility	1	1%
Dependable	1	1%
Directness	1	1%
Down to earth	1	1%
Empathy	1	1%
Encouraging	1	1%
Everything	1	1%
Friendliness	1	1%
Love	1	1%
Not being a douche	1	1%
Openness	1	1%
Outgoing	1	1%
Patience	1	1%
Punctuality	1	1%
Room for improvement	1	1%
Shared interests	1	1%
Supportive	1	1%
Talking and laughing	1	1%
Total	111	

Closest person	Number	Percentage
Boy/girlfriend	13	27%
Best friend	12	25%
Sister	5	10%
Spouse	4	8%
Brother	3	6%
Mother	3	6%
Father	2	4%
Friend	2	4%
Aunt	1	2%
Cousin	1	2%
Family	1	2%
Niece	1	2%
Total	48	

Why do you feel close to this person?	Number	Percentage
Always there (to support)	8	18%
Can share feelings/anything	4	9%
Best friend	3	7%
Knows me (each other) well	3	7%
Love	3	7%
Spend much time together	3	7%
Understand each other	3	7%
Brother	2	4%
Helped me quit my addiction (heal from a traumatic event)	2	4%
No hiding	2	4%
Cousin	1	2%
Dated 6 months	1	2%
Deep connection	1	2%
First roommate	1	2%
Have a special relationship	1	2%
Have common beliefs and purposes in life	1	2%
Helped me mature	1	2%
Honest, kind, loyal	1	2%
Investment in each other	1	2%
Known each other long time	1	2%
Raised me	1	2%
Talk a lot	1	2%
Total	45	

Section 5: Challenges (some gave multiple responses)

Strength	Number	Percentage
Character/Relational Traits	32	67%
Intelligence	8	17%
Personality	3	6%
Talent	4	8%
Unsure	1	2%
Total	48	

Weakness	Number	Percentage
Character/Relational Traits	16	33%
Time management	14	29%
Intelligence/Talent	9	19%
Personality	5	10%
Bad habits	2	4%
Other	2	4%
Total	48	

What makes you happy?	Number	Percentage
Family (niece, relatives, spending time with family, fiancé, son)	15	16%
Friends (spending time with them)	11	12%
Being around people/loved ones/family/friends	9	9%
Sports (basketball, running, skiing)	5	5%
Outdoor activities (hiking, hunting, dog mushing, fishing)	4	4%
Food	3	3%
Pets	3	3%
Reading	3	3%
Being outside	2	2%
Music	2	2%
Seeing others happy	2	2%
Aarigaa (Alaska Native Christian group)	1	1%
Being myself	1	1%
Being onstage interacting with audience	1	1%
Cake	1	1%
Christian	1	1%
Coffee	1	1%
Doing good at work with Native youth	1	1%
Doing things I enjoy with my friends	1	C1%
Furthering my education	1	1%
Goal	1	1%
Good books	1	1%
Good food	1	1%
Good grades	1	1%
Having a good relationship with husband	1	1%
Jesus	1	1%
Kids and family are taken care of	1	1%
Knowing I've made those near me happy and their lives easier.	1	1%
Less school	1	1%
Love	1	1%
MMA fighting	1	1%
Movies	1	1%
My culture	1	1%
Hobbies	1	1%
My passions	1	1%
Partying	1	1%
Quality time with people I love	1	1%
Smell things	1	1%
Some actual me time	1	1%
Subsistence activities	1	1%
Success	1	1%
Teaching others	1	1%
Understanding new things	1	1%
Watching my kids	1	1%
When others fully understand a new concept and when I learn something new	1	1%
Work	1	1%
Writing	1	1%
Total	95	

3 most important things for a meaningful life	Number	Percentage
Family	15	11%
Happiness	13	9%
God (Jesus, faith, following God, love God love people), good spiritual life	12	9%
Friends, friendship	10	7%
Purpose (live a life of purpose/goal, finding purpose), objective	9	6%
Love	7	5%
Loving(caring) others, helping others	7	5%
Good relationships, build relationship with people	4	3%
Being content, joyful, happy	3	2%
Contentment	3	2%
Money	3	2%
Accomplishing goals, fulfilling work	3	2%
Doing something that you care about	2	1%
Food	2	1%
Health	2	1%
Honesty	2	1%
Living fully	2	1%
People, people you love to share with	2	1%
Fulfillment	2	1%
Adapting to different scenarios	1	1%
Ambition	1	1%
Animals	1	1%
Authenticity	1	1%
Balance	1	1%
Be kind	1	1%
Be yourself	1	1%
Commitment	1	1%
Community	1	1%
Finding passion in something	1	1%
Finding ways to be joyful regardless of the circumstances	1	1%
Freedom	1	1%
Good company	1	1%
Good people	1	1%
Having a successful job	1	1%
Healthy relationship with loved ones	1	1%
Hope	1	1%
Independence	1	1%
Joy	1	1%
Knowing the uni of God for your life & purpose	1	1%
Laughter	1	1%
Learning how to balance priorities	1	1%
Living	1	1%
Loving	1	1%
Openness	1	1%
relaxation	1	1%
Satisfying occupations/time spent	1	1%
Seeking wisdom; Spreading love; Spreading knowledge	1	1%
Sense of self	1	1%
Significant other	1	1%
Some drive	1	1%
Sports	1	1%
Strong well-being	1	1%

Successful school background	1	1%
Technical intelligence	1	1%
Training	1	1%
Understanding the difference between close and convenient friends	1	1%
Total	139	

Greatest challenge (besides studies)	Number	Percentage
Time management	10	21%
Money (budgeting money, paying for everything)	5	11%
Being away from home	3	6%
Emotional, mental health (coping with anxiety, depression; overcoming trauma and being healthy mentally)	3	6%
Home	2	4%
Job	2	4%
Time & money management	2	4%
Adjust to city life	1	2%
Balancing Godly things and worldly things	1	2%
Balancing life out of school with school and saving money	1	2%
Being open about how I'm feeling	1	2%
Contacting family	1	2%
Developing myself as a person	1	2%
Family	1	2%
Finding out who I am	1	2%
Losing weight	1	2%
Money/time	1	2%
Not being bored	1	2%
Relationship	1	2%
Remembering to take care of myself	1	2%
Starting my business	1	2%
Staying physically and mentally engaged	1	2%
Surviving	1	2%
Trying to find out if college is the right place for me	1	2%
Waking up	1	2%
Whether or not I want to stay in Fairbanks	1	2%
Worry about future	1	2%
Total	47	

Stage Two

	1. What's the most important value to you personally right now?	2. Why is it most important to you?	3. How does this value relate to your future plans?	4. In general, what do you think is the most important thing in life?
#1	Probably, doing good in school.	Because for me to go to school, it helps me to achieve dream and the goals I have in life.	Like I said, when I am out of college, it would get me better job in the long run, allow me to have better opportunities.	Following God and what God wants me to have me do.
#2	I think, communication.	Because if there is a conflict, communication helps resolve it. make everybody feel better. Not just happy to myself. Maybe somebody sad is here... if we talk, they won't.	I want to be a teacher. That would relate. Communicating to my students. These two would work hand in hand. (teachers have to be good communicators)	Doing what God tells you to. Do what you are supposed to. (what God tells you to?) Yeah.
#3	Getting my work done, keeping up with school work.	Because this is my step to my goals. I can't reach my goal without school.	After getting my psychology degree, I want to go back to school to be a teacher.	Spending time with friends and family. When you are by yourself, it's not a good thing. You don't have a support. Friends and families are important.
#4	Persistence	No matter what I do, persistence will get me through.	Will get me better and get me to my goals. And then I can make new goals.	Sharing interest with other people, Listening to others.
#5	Resilience. Just because I feel that It's important to be ... when situations are not ideal.	To be able to adapt and persevere	I would like to be a PA so as a PA especially in the village, there can be situations meeting to be able to adaptable.. such as healthcare situations. There are clinics. PA is often the highest in the health care.	happiness. Because it can entail so much, it could be family, subsistence activities, school work...
#6	Maintaining relationships like family relationships.	We are building a family now. My parents and my sisters and their kids. My husband's and kids.	I intend to move in to my community in Nome. Overall, good health and wellness. Mental wellness for the future.	Maintaining relationships. We don't need to have a job to be happy when you have a strong family.

#7	I grew up with a Inupaiq values. It's a whole list.. I usually carry card in my bag. It goes from hard work, cooperation, respect for others. The most important, I would say, respect of others.	If you have respect, it would be easier to get along with other people, you can make more friends.	It would help me in the long run. Keep friendships as well.	Keep moving forward and success. Success is accomplishing goals and goals that are set for school or work.
#8	Honesty	I don't have time for people who are not. There is no reason for me to lie to you. there is no point of teaching 3-year-olds values.	It doesn't really particular way. There is no blowback. Doesn't get caught in future with lie.	Make sure you are a good person. Taking care of people (family, friends). Not hurting anybody..
#9	Love	Because it makes the world go around. I feel like that can relate to other values like helping others.. You live in Alaska, you need each other to survive.	I want to become an elementary teacher. That helps me to share students that I care and help them.	To be happy and help others.
#10	Honesty	It's important, it shows integrity of the person. For myself to be honest and accountable for my actions and things like that.	Being honest helps you to build your character, to have a good platform for all the other aspects of your life.	Time spent with family. I haven't for so long.

	5. Do you believe in a spiritual reality? Please explain.	6. Do you believe in the existence of God? What is your concept of God?	7. Do you believe one can have a relationship with God? Why or why not?
#1	Yes. I believe both in heaven and hell. After death, there is something greater.	Yes. I believe God is a triune God. (trinity)	Yes, I believe you can. Because Jesus died on the cross for our sins.
#2	Yeah. I know a little. Since parents go to church. When I went to boarding school, I could tell, feel. The more I learn, the more I understand it, the more I believe..	Yeah. I believe in God. when I think about God, God the father in a throne, picture of Jesus walking in heaven and the Holy Spirit chilling with us.	Yeah. Because Holy Spirit is chilling with us. if we didn't have the relationship, that would be impossible.
#3	Yes. I grew up being a Christian.	Yes. He is everything. He is the...I don't know...	Yes definitely, every day. how? I do prayers every day. I know that he is listening to me, hearing me out, giving me support. He just provides, even in the most oddest..he puts you through something, even if it's bad but it's good. I go to Bible study.

#4	Semi agnostic. Focus on here and now	Haven't thought about it in a long time. Nothing to say.	Yes. Faith can drive people.
#5	I do. I believe in how Alaska believes in the creator and you should take care of the animals. (Creator vs. Animal is different?) they are different. But there is not like hierarchy thing. In the Alaska native stories, the creator is the ravens.	I do. I believe that God could see a situation that help you grow personally, make you more of a person that He or She feels it should be. Make you into being a role you are meant to be.	Yes. I am not totally sure how to answer that. for me, if I feel like ...I want a sign and interpret that... 'show me that I am doing the right thing'...seat..airport..older man bought me a coffee.. To me I felt like ... (you feel that that was God who showed you)
#6	Yes. It just means that there are not just humans on this earth that has life. The earth is full of other entities that ... be able to see and understand.	I don't believe in Christianity or religions. It's this person, spiritual higher power in relation to environment, ocean... there are different powers, not necessarily one. (it's kind of Greek or Roman mythology.) Yes.	Yes. Absolutely. It's subject to every individual. To be spiritually well.. Other cultural values have something different. (In your cultural spirits, you have relationship with them?) There is giving and taking and respecting each other.
#7	Yes. Inupaiq culture, we grow up that even the animals have spirits and people have spirits. It's like part of their soul. (Spirits are real.)	Yes. When I grew up, I didn't really go to church. So it's still new to me. But I think of them as the only God the most powerful.	Yes. Because we are part of his creation. He is there to guide us. We are there to follow him.
#8	No. I like something other than this. There is something special about people. There is something that separates.. We just got smart enough. Intelligence..	I do not. Supremely powerful being. I don't believe in any other ones..	No. they very strongly believe that and acted that way. She is a fantastic person.
#9	Yes. I feel like it's to my culture. Believing in everything has spirit and ..	Yes. Higher power. Necessarily not believe in one Christianity.	Yes. Just because throughout my life there, there were certain experiences that I was helped in a good way.
#10	Not so much. I used to. I grew up in the church. I do believe that, agnostic, that there is a spiritual being. It necessarily has an impact on my life.	Yes. He is like a far off being overseeing everything. Just overseeing.	Yes. If they believe it. it doesn't work for me. I do see other people have relationship with God.

	8. Who are you close to in your family?	9. Why do you feel close to this person?	10. What do you wish could be different about your family?
#1	I am close to both my mom and dad. (Both pretty equal?) Sometimes close to mom, sometimes to dad.	They raised me and are part of my life.	My parents would speak to each other. They haven't spoken to each other for 8 years.

#2	My sister (older one)	She is the one I have known all my life. tell each other anything. I love you and I like you. but if we are mad, I love you but I don't like you now.	I wish we could all be cleaner.
#3	I am adopted. I am close to my biological family and adopted family. I lived with my biological mom, whom I am very close to.	Because we have a lot in common. It's kind of odd I didn't grow up with her, of course a little. She also gives me support..	All of them. when I was growing up, they always had problem with alcohol... that caused a lot of problems I n the past.
#4	Brother -	Grew up together. Knows me.	No change. Happy with family.
#5	My mom	we share a lot values and can talk about it. we are also able to share constructive criticism.	they are all very stubborn. We are all always right. We hope that we could see other perspective.
#6	People...depends on... mental closeness - with my mother for personal conversations.	Just being able to communicate without any fear of judgment.	My sister's partner could be more supportive of her and her baby. The in-law.
#7	My niece	Even when her parents and my mom are home, she would spend most of her time in my room. We would spend a lot of time together.	I wish we should be more functional, and that everyone got along well.
#8	My wife	Spend most time and we know most things about each other.	Be nice and more attentive to each other. More attention to each other, having concern for the other one's feelings.
#9	My mother	I don't know... maybe because I can talk about feelings and things. If it was my father, I wouldn't talk about it.	That they wouldn't spoil my little brother so much. Because he is not doing anything. He is 18 and just graduated
#10	My dad	It has always been that way. He would take me everywhere when I was a girl. I had a good connection with him to talk to him about everything. Which is different to my mom. They are divorced. My sister is with mom while I am with dad.	I wish that we could be closer. Geographically. I have 6 nephews and nieces, 3 each boys and girls.

	11. Do you think lifelong friendships are possible/valuable, outside of your family members?	12. How can you form lifelong friendships?	13. From Stage 1 of our survey, we asked if you plan to stay in Fairbanks after graduation. (most answered 'no'.) If you form meaningful relationships in Fairbanks, would you consider staying in Fairbanks after graduation to further cultivate the relationships? If not, what would make you consider staying in Fairbanks?
#1	Yes.	I think it's really keeping in touch with the people. In the beginning of the relationship, if you click and that forms the relationship..	If? Yes for couple of years definitely for a short term, not long term. If not? For the job that I want to be at, that would allow me to have a good life.
#2	Yeah.	Talk to people.. do stuff.. interacting..	Family. I can't imagine making a stronger bond than that. my best friend is here too. / I plan on leaving. Despite family and friend, I still want to. If not, if opportunity of life time would be here. Gut feeling.. Oh.. you should probably stay..
#3	Yes I do. my best friend, I grew up her. I am from a really small village. Just me and her. Of course, I had other friends. She and I had ...	Me and her had a lot of tough life.. Things that are out of control. Always there when it was difficult. Common experience.. Take each other's advice in the same situation.	Yes. It is possible for example, if you have a good job. My biological brother lives here. I just met him this summer.
#4	Yes, possible but can't expect lifelong friendships	Passionate about the same thing. Similar goals.	If I had many relationships, I would stay.
#5	I do. there are some situations and things that you might not be able to talk to. I have a friend, we have gone thru similar situations, so I would talk to her than others. Common value.	Thru hobbies, things that you usually doing, things that you both value.	I would consider it but at the same time, a piece of would like to be a PA in rural Alaska. Mostly, to teach.. Subsistence values.. Would stay if I have a very good job opportunity at a place that I very enjoyed.
#6	Yes and yes. Possible and valuable.	You just have to maintain it. take care of each other. Can't just take take take. When it comes to lifelong friends, it's different. (Both give and take.)	I want to be a professor here. But I always want to be in Nome in the summer. Well, my sister owns a house here. Duy's family is here. (you do have other families here.) I like Fairbanks.

#7	Yes. Both possible and valuable.	When you make bonds with certain friends, it's hard to break those bonds. You could even be close even when you are far away. (how to make bond?) By spending time together and opening up and get to know each other.	It would really depend because I don't really have plans to go back home. It's just something that happens if nothing came up to change my decision. I would just go home if there's no other plan. Would stay if I found girlfriend. (that would be the only reason?) Would stay if I found a career (not just more than a job). (what about a really good friend?) I would just keep in touch.
#8	Yes	Being friend to the point of... you cannot talk for a long time and meet again and pick up on as if nothing happened.	Yes. For a couple of years. 2 years after you graduate. Not really. My wife lives out of state and my entire family lives out of state. We have exposed a lot of ... Alaska is ... she felt like Anchorage is state and Alaska is country. (There isn't anything that would make you stay.)
#9	Yes	Being reliable. Trusting. Being honest.	Yes. But eventually, I will move back to the village. Don't know the timeframe. Yes. My girlfriend. More efficient and less expensive to be a dogmusher.
#10	Yes I think so. Even with friends who are not, they become your friend. we do have a lot of close friends we consider our family. Even though you aren't blood related.	Just taking an interest in their lives and how they are doing and where they are at. Also, people have their own lives. you just pick up where you left off.	I have my fiancé. I have strong ties here. I really like the town in general. We like this small town. [our] families are couple of hours away. We would still stay because of the other ties...

	14. Who are you closest to?	15. How often do you meet this person, or how much time do you spend with him/her?	16. What are your favorite activities together? (For example, eating together, watching movies, hiking, etc.)
#1	Outside of my family, it would have to be my best friend since my toddler. She is the closest person.	In the summer, we spent a lot of time together. During Christmas, we will go to Florida together. 3-4 times during the school year. (I really snowbird often.. if you live in Alaska, people want to go to nice and warm place..)	We talk, I guess. We spend hours and hours about stuff, about life. another thing we do is we go to different events, if there is festival going on. We go to movies occasionally. We watch TV.

#2	My best friend, Ruby	If we are in the same town, sometimes she lives far away. Sometimes I do. at least twice a week.	We like to go to the store. Shopping
#3	Jia	Every day. most of the day. we would go home and clean up and sleep.	Sometimes, most of the time, we are busy on our phone. Watch movies. Play board games. Sari? Monopoly is not a good game because we start arguing..
#4	Girlfriend for 5 years	19 hours a day, 7 days a week	TV shows
#5	Mom	20-30 hours a week	I like deciding what to, how to do the more colors? In the summer, salmon fishing, processing salmon.
#6	Mainly, my partner.	We live with each other. Most of the time. At least 10 hours a day.	We have a dog. We want to walk our dog. When we are lazy, we watched a movie. I like to cook dinner. We like to travel a lot. Going Mexico.
#7	My niece	When at home, it was almost every day.	Mostly, watching cartoons, do coloring. (right now, she is 2 years old)
#8	My wife	Most of it. Pretty if we are not in school, we are together.	Watch TV, play with the children, teach them things. We just talk through all out.
#9	Janesa (girlfriend)	Pretty much together all the time	Eating Thai food, going on walks with puppy, watching movies, etc.. traveling together... going to fish camp (there is a fish camp near Rampart in the summer and we go fishing).
#10	My fiancé	All the time basically. We work in the same store. We spend quite a bit of time together. It has never been 'I am so tired of you!'.	Road trips (long distances), cooking. Fishing. The summer, he did all the fishing, I did processing food for storage.

	17. What are your criteria for calling someone your close friend? (for example, sharing life experiences together, sharing secrets, sharing same interests and hobbies, etc.)	18. In your life, how many people can you count that fit your criteria?	19. From Stage 1 of our survey, many people answered that “trust” is one of the most important qualities in a close friend. What does “trust” mean to you?
#1	Close friend for me is someone who knows you, interests in ...take what you like. You click with them. we have similar interests. ...	In between 6 people	If you tell someone something, they don't gossip about it, don't publicize it (keep it private).
#2	Being able to honest with them. even if we came from different backgrounds or beliefs, we are honest with each other without getting offended.	5 people	They are not going to go and gossip and talk about me. they tell me something, tell me to do something, I can trust them with responsibilities and even personal stuff. True to their word.

#3	Sharing life experiences together. there was this other girl. Closer than Jia but she ended up having a kid..	6 people	If you tell them something, keep confidentiality. You just trust them, I can't really explain. Always be there (dependable)
#4	Cool with what I do, respect my opinions, shared interests	10 people	When asked to do a favor they will follow through and do it, Share a secret and not share with others, Promise
#5	Having common values and having similar perspectives on most topics.	7-10 people	Trust to me is everything. for me it's very hard to get my trust back. (It's the most important to you)
#6	Somebody that I don't have to feel like [I have to] entertain. Unconditional love. you could be upset with them and totally fine with them later on. I don't have many close friends, but...	4-5 people that aren't family related.	Trust is knowing that they won't lie. I love the value of being blunt. Honesty.
#7	If we spent enough time together, and make at least a couple of meaningful conversations and having sincerity.	7 people	Sincere friends that know each other. You would know what they think of things. Not going against their beliefs. Part of keeping trust is keeping promises.
#8	Feeling close to them, trusting them, yelling at significant time or events..	4 people	I can count on you for something if you say you are going to do something. If there is a problem, we can discuss it. that there is not going to be underhandedness. (not feeling comfortable enough to say what's really in your heart)
#9	Be reliable and I can trust them. that's pretty much it.	20-30 people	Being able to rely on them, let's say, we talk, not tell everyone. Trusting your life. say, they are driving. being able to be faithful to each other too.
#10	Hard to define. Being able to be 'real' with somebody. We have a face that we put on for the general public. But, if you put off the face, they still accept you no matter what they've done.	10 people	Trust means, if I tell that person in confidence... If I ask you to watch my animals, they would still be alive. Even borrow the car, knowing that it would be returned in the same condition.

	20. What is the number 1 problem in your life right now?	21. How often does this problem affect you?	22. How long has it been going on?	23. How have you dealt with it in the past?
#1	Money is the number one problem. For school. It's not that I don't have enough money. On top of school, I have things I want to do but I don't have money.	9 months out of the year (academic year)	Academic year. the first year was okay. This year and last year for the past 2 years.	Prayer. Telling other people and talking about it.
#2	Time management	There are busy times in school. There are particular weeks... homework and dentist appointment on the same week.	I don't think I had this problem last year. Just this year. This semester. (fall semester)	I used to be really good at planning. Trying to refer back to it. but I haven't been doing that.

#3	Drinking.	In high school. It was really bad. When I was a young kid, I will never be like that. but when there were opportunities...every weekend...	3-4 years. Started drinking at age 12.	I spent a lot of time alone just to think and to set some goals for myself and for priorities. This is not.. So I stopped. In my senior year. (that's great will power).
#4	Money	Can't pursue interests and support others	2 years	N/A
#5	Not enough time			
#6	Doing my writing papers. 2 of them are overdue.			
#7	Time management	Almost every day.	4 weeks after college started. (since college started)	Couple of times, I do all-nighters.
#8	Being poor	Forever		
#9	Looking for jobs in the summer. I would rather be at fish camp at summer. Getting my degree done so I can just be teacher..			
#10	Time management. I am only part time. Work 2 nights until 7pm.			

	24. What is said or done when this problem occurs?	25. What happens next? And then what?	26. What has worked, even a little bit?	27. Who do you go to when you have this problem?	28. Is there anyone who can help you?
#1	Usually, my parents will help me if they can. Usually, you got this encouragement (moral support?)	(Already answered)	I try to, in the summer, save as much money as possible so that I can have a little extra money.	(you go to your parents)	Parents
#2	When I know that I should fix it.... when I avoid, I just take a nap.	Take a nap	I don't think taking a nap has worked. Working a little on different subjects. If I work on math, wow it's too much math! Do the dishes and then go back to study..	My sister	My sister
#3				My friend	My friend quit together. We can't be wasting time like that.

#4	Find alternatives to support myself look for jobs	Find a job, save money them support myself and friends	Writing, giving gifts that don't cost a lot.	Talk with parents, Ivik, girlfriend	Parents, siblings emotionally
#5					
#6					
#7			Doing work ahead of time. But sometimes, I am just lazy.	I don't want to take other people's time.	I thought only friends can help.
#8					No... just a matter of getting done with school and go to work.
#9					
#10					

	Notes	
#1	Would like to see the result	
#2		
#3	When I was really young, my mom said, she used to say we went to church...Friends Church (Quaker). I also went to Baptist church because Friends Church didn't have kids program.	She lived in the same village. They were pretty open about it. because my biological mom was not able to raise me. and my parents wanted a baby but they are old so adopted me. my oldest sister is almost 40. 4 sisters and 1 bro. they also had issues like drinking. In the village, everybody is living together. UAF..I came because I liked the psychology program. Gia wanted drafting technology. I like math. I like psychology too. I like how the classes aren't huge. You want to be a teacher... they like me too. (we could have a personal, deep, satisfying relationship with God.)
#4		
#5		
#6		
#7		
#8		
#9		
#10		

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VITA

Rebekah K. Kim:

Gordon-Conwell Theological Seminary Doctor of Ministry Program

Date and Place of Birth:

1951, Goesan, South Korea

Ministry Experiences:

Co-Founder & College Ministry Director, Berkland Baptist Church 1981-1991

Co-Founder & College Ministry Director, Berkland Baptist Church-Boston (now
Antioch Baptist Church) 1991-2011

Southern Baptist Chaplain, Harvard University 1998-Present

Education/Degrees:

Seoul National University (Botany, B.S., 1973)

University of California, Santa Cruz (Art History/Criticism, B.A., 1979)

Golden Gate Baptist Theological Seminary (M.Div., 1984)

Years of D.Min. work: 2015-Present

Expected Graduation: May 2018